THE ADVENTURES OF TELEMACHUS: THE *SON OF ULYSSES.*

TRANSLATED FROM THE FRENCH OF

Messire François Salignac de la Mothe-Fenelon,

Archbiſhop of Cambray.

BY JOHN HAWKESWORTH, L. L. D.

VOL. II.

Cooke's Edition.

EMBELLISHED WITH ENGRAVINGS.

London:
Printed for C. COOKE, No. 17, Paternoſter-Row
And ſold by all the Bookſellers in
Great-Britain and
Ireland.

BRITISH MUSEUM

THE

ADVENTURES

OF

TELEMACHUS.

BOOK XII.

Neſtor, in the name of the allies, demands ſuccour of Idomeneus againſt their enemies the Daunians: Mentor, who is deſirous to eſtabliſh proper regulations for the internal government of Salentum, and to employ the people in agriculture, finds means to ſatisfy them with a hundred noble Cretans, under the command of Telemachus. After their departure, Mentor proceeds to a minute examination of the city and the port; and having acquainted himſelf with every particular, he prevails upon Idomeneus to inſtitute new principles of goverment and commerce; to divide his people into ſeven claſſes, diſtinguiſhing them with reſpect to their ranks and qualities by different habits: to retrench luxury and unneceſſary arts, and to employ the artificers in huſbandry, which he brings into juſt reputation.

THE allies had now pitched their tents; and the field was covered with rich pavilions of all colours, in which the weary Heſperians reſigned themſelves to ſleep. In the mean time, the princes and their retinue having entered the city, were ſtruck with aſtoniſhment, to ſee ſo many magnificent buildings, which had riſen in ſo ſhort a time; a city of which ſo formidable a war had retarded neither the growth nor the decoration.

They admired the wiſdom and vigilance of Idomeneus who had founded ſo ſplendid a kingdom; and concluding that the confederacy againſt the Daunians would

acquire great ſtrength by the acceſſion of ſuch an ally, they invited him to come into it. Idomeneus thought it reaſonable to comply, and promiſed them troops; but as Mentor was perfectly acquainted with all that was neceſſary to render a kingdom flouriſhing, he had reaſon to believe, that the power of Idomeneus was not ſo great in reality, as in appearance; he, therefore, took him aſide, and addreſſed him to this effect:

"You ſee that our endeavours have not been unſuc-
"ceſsful: we have ſecured Salentum from deſtruction,
"but you only can raiſe her to glory: the government of
"the people depends upon you; and it is your taſk to
"emulate the wiſdom of Minos, and ſhew that you are
"worthy of your deſcent. I continue to ſpeak freely
"to you, ſuppoſing that you love truth and deſpiſe flat-
"tery. While theſe princes were praiſing your magni-
"ficence, I could not but reflect in ſilence upon your
"temerity." At the word temerity, Idomeneus changed countenance; his eyes ſparkled, his cheeks glowed, and he was upon the point of interrupting Mentor by expreſſions of reſentment. "I ſee," ſays Mentor, in a voice that was modeſt and reſpectful, though not faultering or irreſolute, "that the word temerity has
"given you offence, and I confeſs, that if it had been
"by any other than myſelf, your diſpleaſure would
"have been juſt; for there is a reſpect due to kings;
"and they have a jealous ſenſibility, which even thoſe
"who reprove them ſhould be careful not to wound.
"To them, the voice of truth is ſufficiently diſpleaſ-
"ing, however gentle the terms: but I hoped, that you
"would have permitted me to ſpeak of your faults
"without a ſtudied ſoftneſs of expreſſion; that you
"would have indulged me in my deſign of accuſtoming
"you to hear things called by their names, and of
"teaching you to diſcover what others think, when
"their reſpect ſuppreſſes their thought: if you would
"not reſign yourſelf to voluntary deception, you muſt
"always conceive more than is ſaid, when the ſubject
"is to your diſadvantage. As to myſelf, I am ready

"to

" to ſoften my expreſſions, if they muſt be ſoftened:
" but it would ſurely be more for your intereſt, that a
" man abſolutely neutral in your affairs, without in-
" tereſt, connexion, or dependance, ſhould, when he
" ſpeaks to you in private, ſpeak plain. No other will
" ever dare to do it; you will be condemned to ſee
" truth imperfectly; you will be a ſtranger to her face,
" for ſhe will never appear before you but in a gaudy
" veil."

Idomeneus, whoſe firſt impatience had already ſubſid-ed, began now to be aſhamed of his weakneſs: " You
" ſee," ſaid he to Mentor, " what conſtant flatterywill do.
" I owe to you, the preſervation of my new kingdom;
" and there is no truth, that I ſhall not think myſelf
" happy to hear from your lips. Remember, with pity,
" that I have been long tainted with the poiſon of adu-
" lation; and that, even in my misfortunes, I was ſtill
" a ſtranger to truth. Alas! no man has ever loved
" me enough, to ſay what he thought I ſhould be diſ-
" pleaſed to hear."

The heart of Idomeneus melted as he ſpoke, the tears ſtarted in his eyes, and he embraced Mentor with great tenderneſs. " It is with the utmoſt regret," ſaid Men-tor, " that I give you pain; but I am conſtrained; I
" cannot betray you, by concealing truth: could you
" act otherwiſe in my place? If you have always been
" deceived till now, it was becauſe you choſe to be de-
" ceived; it was becauſe you feared to find ſincerity in
" thoſe, that were to give you counſel. Have you
" ſought thoſe who were moſt diſintereſted, thoſe who
" were moſt likely to contradict you? Have you pre-
" ferred ſuch, as were leaſt devoted to your pleaſure,
" and their own intereſt; ſuch, as appeared moſt capa-
" ble of oppoſing your paſſions when they were
" irregular, and your ſentiments when they were
" unjuſt? When you have detected a flatterer, have
" you baniſhed him from your preſence; and with-
" drawn your confidence from thoſe whom you ſuſ-
" pected? Have you done what thoſe do who love

" truth, and deſerve to know it? Have you now for-
" titude, to ſuffer the humiliation of hearing thoſe
" truths, by which you are condemned? Let me make
" the experiment: I muſt again tell you, that what
" has gained you ſo much praiſe, deſerves cenſure.
" While you are ſurrounded with enemies, and yet a
" foreigner in the country, you dream only of adorning
" your new city with magnificent buildings: to this, as
" you have confeſſed to me, you have ſacrificed your
" repoſe, and in this you have exhauſted your wealth.
" You have thought neither of augmenting your people,
" nor of cultivating the country: does not your power
" depend wholly upon a numerous people, and a coun-
" try highly cultivated for their ſubſiſtence? A long
" peace is neceſſary, at the firſt eſtabliſhment of a ſtate,
" for increaſing the people; and you ought, at preſent,
" to think of nothing, but agriculture and legiſlation.
" You have been hurried, by a vain ambition,
" to the brink of a precipice; and to gain the appear-
" ance of being great, you have ſapped the foundations
" of ſubſtantial grandeur. Let theſe errors be corrected
" without delay; ſuſpend all theſe works of idle mag-
" nificence; renounce the pomp that will reduce your
" new city to ruins; releaſe your people from fatigue,
" and endeavour to facilitate marriage, by procuring
" them plenty. Remember that you are a king, only in
" proportion as you have ſubjects to govern, and that
" the meaſure of your power, is not the extent of your
" dominions, but the number of their inhabitants.
" Let your territory be fertile, however ſmall; and
" let it ſwarm with people at once well diſciplined
" and induſtrious: and if you can make theſe people
" love you, you will be more powerful, more happy,
" and more glorious, than all the conquerors that have
" ravaged the earth."

" What ſhall I do then," ſaid Idomeneus, " with reſpect
" to the princes, that have ſolicited me to join the con-
" federacy? Shall I confeſs to them the weakneſs of my
" ſtate? It is, indeed, true, that I have neglected ag-

" riculture

" riculture and even commerce, notwithſtanding the " uncommon advantages of my ſituation; I thought " only of making a magnificent city! but then, muſt I, " my dear Mentor, diſhonour myſelf in the preſence of " ſo many kings, by acknowledging my indiſcretion? If " it muſt be done, I will do it; and I will do it readily, " whatever mortification I ſuffer: for you have taught " me, that a king is born for his people, owes himſelf " wholly to them, and ought always to prefer the pub- " lic welfare to his own reputation."

" This ſentiment" ſaid Mentor, " is worthy the father " of his people; and for this, and not for the vain mag- " nificence of your city, I reverence you as a king " worthy of the name. But your honour muſt be pre- " ſerved, even for the advantage of your ſtate; leave " this to me: I will make theſe princes believe, that " you are engaged to eſtabliſh Ulyſſes, if he is ſtill " living, or his ſon if he is dead, in the government of " his kingdom, and drive the ſuitors of Penelope from " Ithaca by force. They will at once perceive that " this cannot be effected without numerous troops; and " will, therefore, readily conſent that you ſhall at firſt " afford them but a ſlight aſſiſtance againſt the Dau- " nians."

At theſe words, Idomeneus appeared like a man, ſuddenly relieved from a burden that was cruſhing him by its weight: " This, indeed," ſaid he, " my dear Men- " tor, will preſerve my reputation, and the honour of " this riſing city, by hiding its weakneſs from the " neighbouring ſtates. But with what appearance of " truth can it be pretended, that I am about to ſend " troops to Ithaca, for the eſtabliſhment of Ulyſſes, or " at leaſt of Telemachus, while Telemachus himſelf is " engaged in war againſt the Daunians?" " Be in no " pain about that," replied Mentor; " I will ſay nothing " that is falſe. The veſſels that you are fitting out to " eſtabliſh your commerce, will ſail to the coaſt of Epirus, " and will effect two purpoſes at once: they will bring " back the foreign merchants, whom high duties have

" driven

" driven from Salentum; and they will ſeek intelligence
" of Ulyſſes: if he is ſtill living, he cannot be far from
" the ſeas that divide Greece from Italy; and it has
" been confidently reported, that he has been ſeen
" among the Phœnicians. But if Ulyſſes ſhould not be
" found, your veſſels will render an important ſervice
" to his ſon: they will ſpread terror, with the name of
" Telemachus, through all Ithaca and the neighbour-
" ing country, where it is now believed he is dead as
" well as his father: the ſuitors of Penelope will be
" ſtruck with aſtoniſhment to learn that he is returning
" with the forces of a powerful ally: the Ithacans will
" be awed into obedience: and Penelope will be encou-
" raged to perſiſt in her refuſal of a ſecond huſband.
" Thus will you render ſervice to Telemachus, while
" he is rendering ſervice to you by taking your place in
" the confederacy againſt the Daunians." " Happy
" is the king," ſaid Idomeneus, " that is favoured with
" ſuch counſel; but doubly happy is he, who feels its
" importance, and improves it to his advantage! A
" wiſe and faithful friend is better than a victorious
" army: yet kings too often withdraw their confidence
" from the faithful and the wiſe, of whoſe virtue they
" ſtand in awe; and reſign themſelves to flatterers, of
" whoſe perfidy they have no dread. I fell myſelf into
" that fatal error; and I will relate to you the misfor-
" tunes, that I drew upon myſelf, by a connexion with
" a falſe friend, who flattered my paſſions, in hopes that,
" in my turn, I ſhould gratify his."

Mentor found it eaſy to convince the allies, that Idomeneus ought to take charge of Telemachus, while Telemachus was, on his behalf, engaged in the confederacy; and they were well ſatisfied to have among them the ſon of the great Ulyſſes, with a hundred Cretan youth, whom Idomeneus had put under his command; theſe young men were the flower of the nobility, whom Idomeneus had brought from their native country, and whom Mentor had adviſed him to ſend in this expedition. " It is neceſſary," ſaid he, " to encreaſe the number

" of

" of your people during peace; but, to prevent a na-
" tional inſenſibility to military honour and ignorance
" of military art, it is proper to ſend the young no-
" bility into foreign ſervice: this, by connecting the
" idea of a ſoldier's character, with that of noble de-
" ſcent and elevated rank, will be ſufficient to kindle
" and keep alive a rational ſenſe of glory, a love of
" arms, a patience of fatigue, a contempt of death,
" and even an experimental knowledge of the art of
" war."

The confederate princes departed from Salentum, well content with Idomeneus, and charmed with the wiſdom of Mentor. They were alſo highly pleaſed to be accompanied by Telemachus: but Telemachus was overwhelmed with grief, when he came to part with his friend. While the kings were taking leave of Idomeneus, and vowing to preſerve their alliance inviolable for ever, Mentor held Telemachus to his breaſt in a tranſport of ſilent tenderneſs, and found himſelf wet with his tears: " I have no joy," ſaid Telemachus, " in
" the ſearch of glory; I feel no paſſion but grief, at
" our ſeparation; and I think that the fatal time is
" returned, when the Egyptians forced me from your
" arms, to a diſtant country, without hope of ſeeing
" you again." Mentor ſoothed him with words of gentleneſs and comfort: " This ſeparation," ſaid he,
" is very different from that in Egypt; it is voluntary,
" it will be ſhort, and it will be rewarded with glory.
" You muſt love me, my ſon, with leſs tenderneſs, and
" more fortitude: you muſt accuſtom yourſelf to my
" abſence, for the time is coming, when we muſt part
" for ever! and you ſhould learn what is right rather
" from the inſpiration of wiſdom and virtue, than
" from the preſence of Mentor."

The goddeſs, who was concealed under the figure of Mentor, then covered Telemachus with her Ægis, and diffuſed within him the ſpirit of wiſdom and foreſight, of intrepid courage and gentle moderation, virtues which ſo rarely meet. " Go," ſaid ſhe, " wherever you are

" called

" called by duty, without conſidering whether it be
" dangerous or ſafe: a prince may avoid danger, with
" leſs diſgrace, by declining a war, than by keeping
" aloof in battle. The courage of him who commands
" others, ſhould never be doubtful; it is deſirable that
" a nation ſhould preſerve its prince, it is ſtill more
" deſirable that the prince ſhould preſerve his honour.
" Remember, that the commander of others, ſhould
" alſo be their example, and excite the courage of his
" army by a diſplay of his own. Fear no danger, then,
" O Telemachus! but rather periſh in the combat, than
" bring your valour into queſtion. The ſycophants,
" who would appear moſt forward in perſuading you not
" to expoſe yourſelf to danger, when danger is become
" neceſſary, would be the firſt to whiſper that you
" wanted courage, if you ſhould take their advice. Do
" not, however, incur danger unneceſſarily: courage
" is a virtue only in proportion as it is directed by
" prudence; without prudence, it is a ſenſeleſs con-
" contempt of life, a meer brutal ardour. Precipitate
" courage ſecures no advantage: he who, in danger,
" does not poſſeſs the perfect recollection of his mind,
" is rather furious than brave; and is ſuperior to fear,
" only as he is incapable of thought: in proportion as
" he is free from perturbation, he is timid; and if he
" does not fly, is in confuſion: his mind is not at li-
" berty to diſpenſe proper orders: nor to ſeize and im-
" prove the tranſient but important opportunities, which
" ariſe in battle, of diſtreſſing the enemy, and doing
" ſervice to his country. If he has the ardour of a
" ſoldier, he has not the diſcernment of a commander:
" neither has he that courage, which is requiſite in
" the private man; for the private man ought to pre-
" ſerve, in the heat of action, ſuch preſence of mind, as
" is neceſſary to underſtand and obey the orders of his
" officer. He that expoſes himſelf raſhly, interrupts
" the order and diſcipline of the troops, gives an ex-
" ample of pernicious temerity, and frequently expoſes
" the whole army to irretrievable diſadvantages.—

" Thoſe

" Thoſe who prefer the gratification of their own idle " ambition, to the ſecurity of a common cauſe, deſerve " rather puniſhment than reward.

" Be careful, my dear ſon, to avoid precipitation even " in the purſuit of glory; for glory is to be acquired, " only by waiting in patient tranquillity for the mo- " ment of advantage. Virtue is more revered, in pro- " portion as ſhe appears to be quiet, placid and unaſ- " ſuming. As the neceſſity of expoſing yourſelf to " danger increaſes, ſo ſhould your expedients, your " foreſight, and your courage. Remember alſo to " avoid whatever may draw upon you the envy of your " aſſociates, and never let the ſucceſs of another excite " envy in you: give praiſe liberally to whatever ſhall " merit praiſe: yet never commend a mixed character " indiſcriminately; diſplay the good with pleaſure, " hide the bad, and let it not be remembered but with " compaſſion. Never decide in the preſence of old com- " manders, who have all the experience that you want: " hear their opinions with deference, conſult them, ſolicit " the aſſiſtance of the moſt ſkilful, and never be aſhamed " to attribute your beſt actions to their counſel.

" Laſtly, never liſten to any diſcourſe, which tends " to make you jealous or miſtruſtful of other chiefs. " Speak your mind to them with confidence and inge- " nuity. If you think their behaviour to you has been " exceptionable, open your heart and tell them why " you think ſo: if they are capable of feeling the " noble generoſity of this conduct, they will be de- " lighted with it; and you will find no difficulty, in " obtaining from them all the conceſſions that you can " reaſonably expect. If their inſenſibility is ſo groſs, " that the rectitude of this behaviour is loſt upon " them: you will, at leaſt, have gained an experimen- " tal knowledge of what may be expected from them; " you will order matters ſo, that you may have no more " conteſt with them during the war; and you will " have nothing to reproach yourſelf with, on their ac- " count. But above all, be careful never to drop the leaſt

" hint

" hint of your diſpleaſure, before the ſycophants who
" are ever buſy to ſow jealouſy and diviſion. I will
" remain here," continued Mentor, " to aſſiſt Idome-
" neus in taking thoſe meaſures, which are indiſpenſi-
" bly neceſſary for the good of his people; and for
" completing the correction of thoſe faults, which
" evil counſellors and flatterers have ſeduced him to
" commit, in the eſtabliſhment of his new kingdom."

At this ſlight cenſure of Idomeneus, Telemachus could not help expreſſing ſome ſurpriſe at his conduct, not without ſome mixture of contempt. But Mentor checked him in a tone of ſeverity: " Do you wonder," ſaid he, " that the moſt eſtimable men are men ſtill; and,
" among the innumerable ſnares and perplexities which
" are inſeparable from royalty, diſcover ſome traces of
" human infirmity? In Idomeneus, the ideas of pomp
" and magnificence have been planted and nurtured
" from his youth; and where is the philoſopher, who,
" in his place, would always have been ſuperior to
" flattery? He has, indeed, ſuffered himſelf to be too
" much influenced by thoſe in whom he confided; but
" the wiſeſt kings, whatever is their precaution, are
" often deceived. A king cannot do every thing him-
" ſelf: he muſt, therefore, have miniſters, and in theſe
" miniſters he muſt confide: beſides, a king cannot
" know thoſe that ſurround him, ſo well as they are
" known by others; for in his preſence they never ap-
" pear without a maſk; and every artifice that cunning
" can deviſe, is practiſed to deceive him. Alas! my
" dear Telemachus, your own experience will confirm
" the truth but too well. We never find either the
" virtues or abilities in mankind, that we ſeek; and
" with whatever diligence and penetration we ſtudy
" their characters, we are every day miſtaken in our
" concluſions. We can never avail the public of all
" the virtues and abilities that we find; for the beſt
" men have their prejudices, their averſions, and their
" jealouſies; they will ſeldom give up any opinion,
" however ſingular, or renounce any foible, however

" pernicious

" pernicious. The greater the dominion, the more
" numerous muſt be the miniſtry; for there will be
" more that the prince cannot do himſelf, and, there-
" fore, more that he muſt do by others: and the grea-
" ter the number of thoſe to whom he muſt delegate
" his authority, the more liable he is to be ſomewhere
" miſtaken in his choice. He who is a ſevere cenſor
" of kings to-day, would to-morrow govern much
" worſe than thoſe whom he condemns; and if he was
" intruſted with the ſame power, would commit the
" ſame faults, and many others much greater. A pri-
" vate ſtation, if a man has ſome degree of natural
" eloquence, conceals defects, diſplays ſhining talents
" to advantage, and makes him appear worthy of all
" the poſts that he does not fill: but authority brings
" a man's abilities to a ſevere teſt, and diſcovers great,
" faults, which the ſhades of obſcurity concealed.
" Greatneſs reſembles thoſe glaſſes, which repreſent
" every object larger than it is: every defect ſeems to
" expand in an elevated ſituation; where things, in
" themſelves ſmall, are, in their conſequences, great,
" and the ſlighteſt faults excite vehement oppoſition.
" A prince is an individual, whoſe conduct the whole
" world is perpetually employed to watch, and diſpoſed
" to condemn. He is judged with the utmoſt rigour
" by thoſe who can only gueſs at his ſituation: who
" have not the leaſt ſenſe of the difficulties that attend
" it; and who expect, that, to anſwer their ideas of
" perfection, he ſhould be no longer a man. A king,
" however, can be no more; his goodneſs and his wiſ-
" dom are bounded by his nature; he has humours, paſ-
" ſions, and habits, which it is impoſſibe he ſhould al-
" ways ſurmount; he is continually beſet by ſelf-in-
" tereſt and cunning; he never finds the aſſiſtance that
" he ſeeks; he is perpetually led into miſtakes, ſome-
" times by his own paſſions, and ſometimes by thoſe
" of his miniſters; and can ſcarce repair one fault,
" before he falls into another. Such is the ſituation
" even of thoſe kings who have moſt wiſdom, and moſt

" virtue; and the longeſt and beſt reign is too ſhort " and too defective, to correct, at the end, what has " undeſignedly been done amiſs in the beginning. Such " evils are inſeparable from royalty; and human weak- " neſs muſt ſink under ſuch a load. Kings ſhould be " pitied and excuſed: ſhould not they be pitied, who " are called to the government of an innumerable mul- " titude, whoſe wants are infinite, and who cannot but " keep every faculty of thoſe who would govern them " well upon the ſtretch? Or, to ſpeak freely, are not " men to be pitied, for their neceſſary ſubjection to a " mortal like themſelves? A god only can fulfil the " duties of dominion. The prince, however, is not " leſs to be pitied than the people; a weak and imper- " fect creature, the governor of a corrupt and deceitful " multitude!"

" But," ſaid Telemachus, with ſome vivacity, " Ido- " meneus has already loſt Crete, the kingdom of his " anceſtors, by his indiſcretion: and he would have loſt " Salentum, which he is founding in its ſtead, if it had " not been preſerved by your wiſdom."

" I confeſs," replied Mentor, " that Idomeneus has " been guilty of great faults; but, look through Greece, " and every country upon earth, and ſee whether among " thoſe that are moſt improved, you can find one prince, " that is not, in many inſtances, inexcuſable. The " greateſt men have, in their natural diſpoſition, and " the conſtitutional character of their minds, defects " which ſometimes miſlead them; and the beſt men " are thoſe, who have fortitude to acknowledge theſe " defects, and make conſcience of repairing the miſ- " chiefs that they produce. Do you imagine, that " Ulyſſes, the great Ulyſſes your father, who is conſi- " dered as an example by all the ſovereigns of Greece, " is without weakneſs and imperfection? If he had not " been favoured with the perpetual guidance and pro- " tection of Minerva, how often would he have ſunk " under the dangers and difficulties to which the wan- " ton malignity of fortune has expoſed him! How

" often

" often has the goddeſs reſtrained and corrected him, " that he might walk on, in the path of virtue, till he " arrived at glory? And when you ſhall ſee him reign, " in all the ſplendour of his excellence in Ithaca, do " not expect to find him perfect. He has been the admiration of all Greece, of Aſia, and of all the iſlands " of the ſea, notwithſtanding his failings, which among " the ſhining wonders of his character, are forgotten. " If you, alſo, can thus admire him, and by a happy " emulation of his wiſdom and his virtue, tranſplant " them into your own boſom, you will need no other " happineſs or honour.

" Accuſtom yourſelf not to expect, from the greateſt men, more than human nature can effect: it is " common, for the inexperience and preſumption of " youth to indulge a ſeverity of judgment, which leads " them to condemn the characters that they ought to " imitate, and produces an hopeleſs indocility. You " ought not only to love, reſpect, and imitate your father, notwithſtanding his imperfections; but you " ought alſo very highly to eſteem Idomeneus, notwithſtanding ſuch parts of his character and conduct as I have ſhewn to deſerve cenſure. He is naturally ſincere, upright, equitable, kind, and munificent; his courage is perfect; and he ſpontaneouſly " detects fraud, the moment he perceives it: all his external qualifications are great, and ſuitable to his " rank: his ingenuous diſpoſition to acknowledge his " errors, his mild and patient endurance of my ſevere " reprehenſion, his fortitude againſt himſelf, to make " public reparations for his faults, and thus to place " himſelf above the cenſure of others; are indubitable " teſtimonies, that he has true greatneſs of mind.— " There are ſome faults, from which a man of little " merit may be preſerved, by good fortune, or by good " counſel; but it is only by an effort of the moſt exalted virtue, that a king, who has been ſo long ſeduced by flattery, can correct his faults; it is more " glorious thus to riſe, than never to have fallen.

" The faults of Idomeneus are such, as almost all kings " have committed; but his reparation is such, as has " been made by none. As for myself, while I reproved, " I admired him; for he permitted my reproof: and " do you admire him also, my dear Telemachus! it is " less for his reputation, than your advantage, that I " give you this counsel."

By this discourse, Mentor made Telemachus sensible, that he, who judges with severity of others, endangers his own virtue; especially if they are distressed by the perplexities and difficulties of government. " But it is " now," said he, " time to part. Farewel! I will " wait here, my dear Telemachus, for your return. Re- " member that those who fear the gods, have nothing " to fear from men! You will be exposed to extreme " danger; but remember, that you will never be for- " saken by Minerva!"

At this moment, Telemachus became conscious to the presence of the goddess; and he would have known that it was the very voice of Minerva that had inspired him with fortitude, if she had not immediately recalled the image of Mentor to his mind, by addressing him in the character she had assumed: " Remember," said she, " my son, the care which I took, during your infancy, " to render you as wise and as brave as your father! " do nothing that is unworthy of his example, or of " my precepts."

The sun had already risen, and tinged the summits of the mountains with gold, when the confederate kings departed from Salentum, and returned to their people. The troops that had been encamped round the city, now began to march under their leaders: their pikes rose like a forest on every side; their shields glittered in the sun; and a cloud of dust ascended to the sky. The kings were conducted to the plain by Idomeneus and Mentor, who attended them to a considerable distance from the city. At last they parted, having given and received reciprocal testimonies of sincere friendship. And the allies being now acquainted with the true cha-

racter

racter of Idomeneus, which had ſuffered ſo much by miſrepreſentation, had no doubt, but that the peace would be laſting: they had, indeed, formed their judgment of him, not from his natural ſentiments, but from the pernicious counſel of flatterers, which he had implicitly taken.

When the army was gone, Idomeneus led Mentor, into every quarter of the city. "Let us ſee," ſaid Mentor, "how many people you have, as well in the "city as the country; let us number the whole; and "let us alſo examine, how many of them are huſband-"men. Let us enquire how much corn, wine, oil, and "other neceſſaries, your lands will produce one year "with another: we ſhall then know, whether it will "yield a ſurplus for foreign trade. Let us alſo ſee "how many veſſels you have, and how many ſailors to "man them, that we may be able to judge of your "ſtrength." He then viſited the port, and went on board every veſſel; he informed himſelf of the ſeveral ports to which they traded, what merchandize they carried out, and what they brought back in return; what was the expence of the voyage; what were the loans of the merchants to each other, and what trading ſocieties were eſtabliſhed among them, that he might know whether their articles were equitable, and faithfully obſerved. He alſo enquired, what was the riſk of the ſeveral voyages, and to what loſſes the trade was expoſed, that ſuch reſtrictions might be made as would prevent the ruin of the merchants, who ſometimes, from too eager a deſire of gain, undertake what they are not in a condition to accompliſh.

He ordered that bankruptcy ſhould be puniſhed with great ſeverity, becauſe it is generally the effect of raſhneſs and indiſcretion, if not of fraud: he alſo formed regulations, by which bankruptcies might eaſily be prevented: he obliged the merchants to give an account of their effects, their profits, their expences, and their undertakings, to magiſtrates eſtabliſhed for this purpoſe: he ordered that they ſhould never be permitted

to risk the property of another; nor more than half their own: that they should undertake, by association, what they could not undertake singly: and that the observance of the conditions of such association, should be enforced by severe penalties. He ordered also that trade should be perfectly open and free: and, instead of loading it with imposts, that every merchant, who brought the trade of a new nation to the port of Salentum, should be entitled to a reward.

These regulations brought people in crowds from all parts, and the trade of Salentum was like the flux and reflux of the sea: riches flowed in upon it, with an impetuous abundance, like wave impelling wave: every thing was freely brought in and carried out of the port; every thing that was brought was useful, and every thing that was carried out, left something of greater advantage in its stead. Justice presided over the port, which was the centre of innumerable nations, with inflexible severity; and from the lofty towers, that were at once its ornament and defence, freedom, integrity, and honour, seemed to call together the merchants of the remotest regions of the earth: and these merchants, whether they came from the shores of the east, where the sun rises from the parting wave to begin the day; or from that boundless ocean, where, wearied with his course, he extinguishes his fires; all lived together at Salentum, as in their native country, with security and peace.

Mentor then visited the magazines, warehouses, and manufactories, of the interior part of the city. He prohibited the sale of all foreign commodities, that might introduce luxury or effeminacy: he regulated the dress and the provisions of the inhabitants of every rank; and the furniture, the size, and ornaments of their houses. He also prohibited all ornaments of silver and gold: "I know but one thing," said he to Idomeneus, "that can render your people modest in their expences, "the example of their prince: it is necessary, that there "should be a certain dignity in your appearance; but your

" your authority will be ſufficiently marked by the " guards, and the great officers of your court, that will " always attend you. As to your dreſs, be content " with the fineſt cloth of a purple colour: let the dreſs " of your principal officers be of cloth equally fine: " and let your own be diſtinguiſhed only by the colour, " and a ſlight embroidery of gold round the edge: dif- " ferent colours will ſerve to diſtinguiſh different con- " ditions, without either gold or ſilver, or jewels, and " let theſe conditions be regulated by birth.

" Put the moſt ancient and illuſtrious nobility in the " firſt rank: thoſe who are diſtinguiſhed by perſonal " merit, and the authority of office, will be content to " ſtand ſecond to thoſe, who have been long in poſ- " ſeſſion of hereditary honour. Men who are not no- " ble by deſcent, will readily yield precedence to thoſe " that are, if you take care not to encourage a falſe " opinion of themſelves, by raiſing them too ſuddenly " and too high; and never fail to gratify thoſe with " praiſe, who are modeſt in proſperity. No diſtinction " ſo little excites envy, as that which is derived from " anceſtors by a long deſcent.

" To ſtimulate virtue, and excite an emulation to ſerve " the ſtate, it will be ſufficient to reward public merit " with honorary diſtinctions, a crown or a ſtatue, which " may be made the foundation of a new nobility, for the " children of thoſe to whom they are decreed.

" The habit of perſons of the firſt rank, may be " white, bordered with a fringe of gold; they may alſo " be diſtinguiſhed by a gold ring on their finger, and a " medal of gold impreſſed with your image hanging " from their neck. Thoſe of the ſecond rank may be " dreſſed in blue, with a ſilver fringe, and be diſtinguiſh- " ed by the ring without the medal. The third rank may " be dreſſed in green, and wear the medal without either " fringe or ring. The colour of the fourth claſs, may " be a full yellow: the fifth a pale red; the ſixth a " mixture of red and white; and the ſeventh, a mix- " ture of white and yellow. Dreſſes of theſe different

" colours,

" colours, will ſufficiently diſtinguiſh the freemen of
" your ſtate, into ſeven claſſes. The habit of ſlaves
" ſhould be dark grey: and thus, each will be diſtin-
" guiſhed according to his condition, without expence;
" and every art which can only gratify pride, will be
" baniſhed from Salentum. All the artificers, which
" are now employed ſo much to the diſadvantage of
" their country, will betake themſelves to ſuch arts as
" are uſeful, which are few, or to commerce, or agricul-
" ture. No change muſt ever be ſuffered to take place,
" either in the quality of the ſtuff, or the form of the
" garment; men are, by nature, formed for ſerious and
" important employments; and it is unworthy of them
" to invent affected novelties in the cloaths that cover
" them, or ſuffer the women, whom ſuch employment
" would leſs diſgrace, to fall into an extravagance con-
" temptible and pernicious."

Thus Mentor, like a ſkilful gardener, who lops from his fruit trees the uſeleſs wood, endeavoured to retrench the parade that inſenſibly corrupts the manners, and to reduce every thing to a frugal and noble ſimplicity. He regulated even the proviſions, not of the ſlaves only, but thoſe of the higheſt rank: " What a ſhame is it," ſaid he, " that men of exalted ſtations, ſhould place
" their ſuperiority in eating ſuch food, as effeminates
" the mind, and ſubverts the conſtitution! they ought
" to value themſelves for the regulation of their own
" deſires, for their power of diſpenſing good to others,
" and for the reputation which the exerciſe of private
" and public virtue will neceſſarily procure. To the
" ſober and temperate, the ſimpleſt food is always plea-
" ſant; and the ſimpleſt food only, can produce the
" moſt vigorous health, and give at once capacity and
" diſpoſition for the pureſt and the higheſt enjoyments.
" Your meal ſhould conſiſt of the beſt food; but it
" ſhould always be plainly dreſſed: the art of cookery,
" is the art of poiſoning mankind, by rendering ap-
" petite ſtill importunate, when the wants of nature are
" ſupplied."

Idomeneus

Idomeneus eaſily conceived that he had done wrong, in ſuffering the inhabitants of this new city, to corrupt and effeminate their manners, by violating the ſumptuary laws of Minos; but Mentor further convinced him, that the revival of thoſe laws would produce little effect, if the king did not give them force by his example: he, therefore, immediately regulated his own table, where he admitted only plain food, ſuch as he had eaten with other Grecian princes at the ſiege of Troy, with the fineſt bread, and a ſmall quantity of the wine of the country, which was generous and well-flavoured. No man dared to murmur at a regulation, which the king impoſed upon himſelf; and the profuſion and falſe delicacy of the table were given up without a ſtruggle.

Mentor ſuppreſſed alſo two kinds of muſic; the ſoft and effeminate ſtrains, which diſſolve the ſoul into languiſhment and deſire; and the Bacchanalian airs, that tranſport it with cauſeleſs, tumultuous, and approbrious joy: he allowed only that ſacred and ſolemn harmony, which, in the temples of the gods, kindles devotion, and celebrates heroic virtue. To the temples alſo he confined the ſuperb ornaments of architecture, columns, pediments, and porticos: he gave models, in a ſimple but elegant ſtyle of building, for houſes, that would contain a numerous family, on a moderate extent of ground; ſo deſigned, that they ſhould be at once pleaſant and convenient; that they ſhould have a healthful aſpect, and apartments ſufficiently ſeparated from each other; that order and decency might be eaſily preſerved, and that they might be repaired at a ſmall expence. He ordered, that every houſe above the middling claſs ſhould have a hall, and a ſmall periſtyle, with ſeparate chambers for all the free perſons of the family; but he prohibited, under ſevere penalties, the ſuperfluous number and magnificence of apartments, that oſtentation and luxury had introduced. Houſes erected upon theſe models, according to the ſize of the family, ſerved to embelliſh one part

of

of the city at a ſmall expence, and gave it a regular appearance; while the other part, which was already finiſhed according to the caprice and vanity of individuals, was, notwithſtanding its magnificence, leſs pleaſing and convenient. This city was built in a very ſhort time; becauſe the neighbouring coaſt of Greece furniſhed very ſkilful architects, and a great number of maſons repaired thither from Epirus, and other countries, upon the promiſe, that after they had finiſhed their work, they ſhould be eſtabliſhed in the neighbourhood of Salentum, where land ſhould be granted them to clear, and where they would contribute to people the country.

Painting and ſculpture were arts which Mentor thought ſhould by no means be proſcribed; but he permitted the practice of them to few. He eſtabliſhed a ſchool under maſters of an exquiſite taſte, by whom the performances of the pupils were examined: "There ſhould be no mediocrity," ſays he, "in the "arts which are not neceſſary to life; and conſe- "quently, no youth ſhould be permitted to practiſe "them, but ſuch as have a genius to excel: others "were deſigned by nature, for leſs noble occupations; "and may be very uſefully employed in ſupplying the "ordinary wants of the community. Sculptors and "painters ſhould be employed only to preſerve the "memory of great men, and great actions: and the "repreſentations of whatever has been achieved, by "heroic virtue, for the ſervice of the public, ſhould "be preſerved only in public buildings, or on the "monuments of the dead." But whatever was the moderation or frugality of Mentor, he indulged the taſte of magnificence in the great buildings, that were intended for public ſports, the races of horſes and chariots, combats with the ceſtus, wreſtling, and all other exerciſes which render the body more agile and vigorous.

He ſuppreſſed a great number of traders, that ſold wrought ſtuffs of foreign manufacture; embroidery of an

an exceſſive price; vaſes of ſilver and gold, emboſſed with various figures in bas-relief; diſtilled liquors, and perfumes: he ordered alſo, that the furniture of every houſe ſhould be plain and ſubſtantial, ſo as not ſoon to wear out. The people of Salentum, therefore, who uſed to complain of being poor, began to perceive that they abounded in ſuperfluous riches; but that this ſuperfluity was of a deceitful kind; that they were poor in proportion as they poſſeſſed it; and that in proportion as they relinquiſhed it only, they could be rich: "To become truly rich," ſaid they, "is to deſpiſe "ſuch riches as exhauſt the ſtate; and to leſſen the "number of our wants, by reducing them to the ne-"ceſſities of virtue."

Mentor alſo took the firſt opportunity to viſit the arſenals and magazines; and examine whether the arms, and other neceſſaries of war, were in a good condition: "To be always ready for war," ſaid he, "is the "ſureſt way to avoid it." He found many things wanting, and immediately employed artificers in braſs and iron to ſupply the defects. Furnaces are immediately built; and ſmoke and flames aſcend in cloudy volumes, like thoſe that iſſue from the ſubterranean fires of mount Ætna: the hammer rings upon the anvil, which groans under the ſtroke; the neighbouring ſhore and mountains re-echo to the ſound; and a ſpectator of theſe preparatives for war, made by a provident ſagacity during a profound peace, might have thought himſelf in that iſland, where Vulcan animates the Cyclops by his example, to forge thunder for the father of the gods.

Mentor then went with Idomeneus out of the city, and found a great extent of fertile country, wholly uncultivated; beſides conſiderable tracts that were cultivated but in part, through the negligence or poverty of the huſbandmen, or the want of ſpirit, or the want of hands. "This country," ſaid he to the king, "is "ready to enrich its inhabitants, but the inhabitants "are not ſufficient to cultivate the country; let us,

"then

" then remove the ſuperfluous artificers from the city, " whoſe profeſſions ſerve only to corrupt the manners " of the people, and let us employ them in fertilizing " thoſe plains and hills. It is a misfortune that theſe " men, having been employed in arts which require a " ſedentary life, are unuſed to labour; but we will try " to remedy this evil; we will divide theſe uncultivated " lands into lots among them, and call in the neigh- " bouring people to their aſſiſtance, who will gladly " undertake the moſt laborious part of the work, upon " condition that they ſhould receive a certain propor- " tion of the produce of the lands they clear: they may " afterwards be made proprietors of part of it, and be " thus incorporated with your people, who are by no " means ſufficiently numerous: if they prove diligent, " and obedient to the laws, they will be good ſubjects, " and increaſe your power. The artiſans, whom you " ſhall tranſplant from the city to the fields, will bring " up their children to the labours of rural life; and " the foreigners, whom you have employed, to aſſiſt " in building your city, have engaged to clear part of " your lands, and become huſbandmen: theſe men, as " ſoon as they have finiſhed the public buildings, you " ſhould incorporate with your people; they will think " themſelves happy, to paſs their lives under a govern- " ment, ſo gentle as that which you have now eſta- " bliſhed; and as they are robuſt and laborious, their " example will animate the tranſplanted artificers, with " whom they will be mixed, and, in a ſhort time, your " country will abound with a vigorous race, wholly " devoted to agriculture.

" When this is done, be in no pain about the " multiplication of your people: they will, in a ſhort " time, become innumerable, if you facilitate marriage; " and the moſt ſimple way of facilitating marriage, " is the moſt effectual. All men are naturally inclined " to marry; and nothing prevents them from indulging " this inclination, but the proſpect of difficulty and " diſtreſs: if you do not load them with taxes, their

" family

" family will never become a burden; the earth is never
" ungrateful, but always affords ſuſtenance to thoſe who
" diligently cultivate it? it refuſes its bounty to thoſe
" only who refuſe their labour. Huſbandmen are always
" rich, in proportion to the number of their children,
" if their prince does not make them poor; for their
" children afford them ſome aſſiſtance, even from their
" infancy; the youngeſt can drive the flock to paſture,
" thoſe that are farther advanced can look after the
" cattle, and thoſe of the third ſtage, can work with
" their father in the field. In the mean time, the girls
" aſſiſt the mother, who prepares a ſimple but whole-
" ſome repaſt for thoſe that are abroad, when they re-
" turn home, fatigued with the labour of the day: ſhe
" milks her cows and her ſheep, and the pails over-
" flow with longevity and health; ſhe brings out her
" little ſtores, her cheeſes, and her cheſnuts, with fruits
" that ſhe has preſerved from decay; ſhe piles up the
" ſocial fire, and the family gathers round it; every
" countenance brightens with the ſmile of innocence
" and peace; and ſome rural ditty diverts them, till
" the night calls them to reſt. He that attended the
" flock, returns with his pipe; and when the family is
" got together, he ſings them ſome new ſong, that he
" has learnt at the neighbouring village. Thoſe that
" have been at work in the fields, come in with their
" plough, and the weary oxen that hang down their
" heads, and move with a ſlow and heavy pace, not-
" withſtanding the goad, which now urges them in
" vain. All the ſufferings of labour end with the day:
" the poppies, which, at the command of the gods, are
" ſcattered over the earth by the hand of ſleep, charm
" away every care; ſweet enchantment lulls all nature
" into peace, and the weary reſt, without anticipating
" the troubles of to-morrow. Happy, indeed, are
" theſe unambitious, miſtruſtleſs, artleſs people, if the
" gods vouchſafe them a king, that diſturbs not their
" blameleſs joy; and of what horrid inhumanity are
" they guilty, who, to gratify pride and ambition,

" wreſt from them the ſweet product of the field, which
" they owe to the liberality of nature, and the ſweat of
" their brow. In the faithful lap of nature, there is
" inexhauſtible plenty for temperance and labour: if
" none were luxurious and idle, none would be wretched
" and poor."

" But what ſhall I do," ſaid Idomeneus, " if the
" people that I ſcatter over this fertile country, ſhould
" neglect to cultivate it?" " You muſt do," ſaid
Mentor, " juſt contrary to what is done; rapacious
" and inconſiderate princes think only of taxing thoſe
" who are the moſt induſtrious, to improve their lands;
" becauſe, upon theſe, they ſuppoſe a tax will be more
" eaſily levied; and they ſpare thoſe, whom idleneſs has
" made indigent. Reverſe this miſtaken and injurious
" conduct, which oppreſſes virtue, rewards vice, and
" encourages a ſupineneſs, that is equally fatal to the
" king, and to the ſtate. Let your taxes be heavy
" upon thoſe, who neglect the cultivation of their lands:
" and add, to your taxes, fines, and other penalties if
" it is neceſſary; puniſh the negligent and the idle, as
" you would the ſoldier who ſhould deſert his poſt. On
" the contrary, diſtinguiſh thoſe, who, in proportion as
" their families multiply, cultivate their lands with the
" greater diligence, by ſpecial privileges and immu-
" nities: every family will then become numerous;
" and every one will be animated to labour, not by the
" deſire of gain only, but of honour: the ſtate of
" huſbandry being no longer wretched, will no longer
" be contemptible; the plough once more held in ho-
" nour, will be guided by the victorious hands that
" defended the country; and it will not be leſs
" glorious, to cultivate a paternal inheritance in the
" ſecurity of peace, than to draw the ſword in its de-
" fence, when it is endangered by war. The whole
" country will bloom around you: the golden ears of
" ripe corn, will again crown the temples of Ceres;
" Bacchus will tread the grapes in rich cluſters under
" his feet; and wine, more delicious than nectar, will

" flow

" flow from the hills like a river: the vallies will re-
" ſound to the ſong of the ſhepherds, who, diſperſed
" along the banks of a tranſparent ſtream, ſhall join
" their voices with the pipe; while their flocks ſhall
" frolic round them, and feaſt upon the flowery paſ-
" ture without fear of the wolf.

" O Idomeneus! will it not make you ſupremely
" happy, to be the ſource of ſuch proſperity: to ſtretch
" your protection, like the ſhadow of a rock, over ſo
" many people, who will repoſe under it in ſecurity
" and peace? Will you not, in the conſciouſneſs of this,
" enjoy a noble elation of mind, and calm ſenſe of ſu-
" perior glory; ſuch as can never touch the boſom of
" the tyrant, who lives only to deſolate the earth, and
" who diffuſes, not leſs through his own dominions,
" than thoſe which he conquers from others, carnage and
" tumult, horror and anguiſh, conſternation, famine and
" deſpair? Happy, indeed, is the prince, whom his own
" greatneſs of ſoul, and the diſtinguiſhing favour of the
" gods, ſhall render thus the delight of his people, and
" the example of ſucceeding ages! The world, inſtead
" of taking up arms to oppoſe his power, will be found
" proſtrate at his feet, and ſuing to be ſubject to his
" dominion."

" But," ſaid Idomeneus, " when the people ſhall be
" thus bleſſed with plenty and peace, will not their hap-
" pineſs corrupt their manners; will they not turn
" againſt me, the very ſtrength I have given them?"
" There is no reaſon to fear that," ſaid Mentor; " the
" ſycophants of prodigal princes, have ſuggeſted it as
" a pretence for oppreſſion; but it may eaſily be pre-
" vented. The laws which we have eſtabliſhed with
" reſpect to agriculture will render life laborious; and
" the people, notwithſtanding their plenty, will abound
" only in what is neceſſary, for we have prohibited the
" arts that furniſh ſuperfluities: and the plenty even
" of neceſſaries will be reſtrained within due bounds,
" by the facility of marriage, and the multiplication
" of families. In proportion as a family becomes nu-

" merous, their portion of land being ſtill the ſame
" in extent, a more diligent cultivation will become
" neceſſary; and this will require inceſſant labour.
" Luxury and idleneſs only, render people inſolent and
" rebellious: they will have bread, indeed, and they
" will have bread enough; but they will have nothing
" more, except what they can gain, from their own
" ground, by the ſweat of their brow.

" That your people may continue in a ſtate of me-
" diocrity, it will be neceſſary that you ſhould now
" limit the extent of ground, that each family is to
" poſſeſs. We have, you know, divided your people
" into ſeven claſſes, according to their different condi-
" tions; and each family, in each claſs, muſt be per-
" mitted to poſſeſs only ſuch an extent of ground, as is
" abſolutely neceſſary to ſubſiſt it. This regulation being
" inviolably obſerved, the nobles can never get poſ-
" ſeſſion of the lands of the poor: every one will have
" land; but ſo much only, as will make a diligent
" cultivation neceſſary. If, in a long courſe of years,
" the people ſhould be ſo much increaſed, that land
" cannot be found for them at home; they may be ſent
" to form colonies abroad; which will be a new ad-
" vantage to the mother country.

" I am of opinion, that care ſhould be taken, even
" to prevent wine from being too common in your
" kingdom: if you find that too many vines are planted,
" you ſhould cauſe them to be grubbed up. Some
" of the moſt dreadful miſchiefs that afflict mankind,
" proceed from wine; it is the cauſe of diſeaſe, quarrels,
" ſedition, idleneſs, averſion to labour, and every ſpe-
" cies of domeſtic diſorder. Let wine then be con-
" ſidered as a kind of medicine; or as a ſcarce liquor,
" to be uſed only at the ſacrifices of the gods, or in
" ſeaſons of public feſtivity. Do not, however, flatter
" yourſelf, that the regulation can ever take place with-
" out the ſanction of your own example.

" The laws of Minos, with reſpect to the education
" of children, muſt alſo be inviolably preſerved: pub-
" lic

" lic ſchools muſt be eſtabliſhed, to teach them the fear " of the gods; the love of their country; a reverence " for the laws; and a preference of honour not only " to pleaſure, but to life. Magiſtrates muſt be ap- " pointed, to ſuperintend the conduct, not of every fa- " mily only, but every perſon; you muſt keep alſo " your own eye upon them; for you are a king, " only to be the ſhepherd of your people, and to " watch over your flock night and day. By this " unremitted vigilance, you will prevent many diſ- " orders and many crimes; ſuch as you cannot pre- " vent, you muſt immediately puniſh with ſeverity; " for, in this caſe, ſeverity to the individual, is clemency " to the public; it ſtops thoſe irregularities at their " ſource, which would deluge the country with miſery " and guilt; the taking away of one life, upon a pro- " per occaſion, will be the preſervation of many; and " will make a prince ſufficiently feared, without ge- " neral or frequent ſeverity. It is a deteſtable maxim, " that the ſecurity of the prince depends only upon " the oppreſſion of the people. Should no care be taken " to improve their knowledge or their morals? Inſtead " of being taught to love him, whom they are taught " to obey; ſhould they be driven by terror to deſpair; " and reduced to the neceſſity of either throwing off " the yoke of their tyrant, or periſhing under its " weight? Can this be the way to reign with tran- " quillity? Can this be the path that leads to glory?

" Remember, that the ſovereign who is moſt abſo- " lute, is always leaſt powerful: he ſeizes upon all, and " his graſp is ruin. He is, indeed, the ſole proprietor " of whatever his ſtate contains; but, for that reaſon, " his ſtate contains nothing of value: the fields are un- " cultivated, and almoſt a deſart; the towns loſe ſome " of their few inhabitants every day; and trade every " day declines. The king, who muſt ceaſe to be a " king when he ceaſes to have ſubjects, and who is " great only in virtue and his people, is himſelf in- " ſenſibly, loſing his character and his power, as the

" number of his people, from whom alone both are
" derived, inſenſibly diminiſhes; and his dominions
" are at length exhauſted of money and of men: the
" loſs of men, is the greateſt, and the moſt irre-
" parable that he can ſuſtain. Abſolute power de-
" grades every ſubject to a ſlave; the tyrant is flat-
" tered, even to an appearance of adoration; and
" every one trembles at the glance of his eye: but,
" at the leaſt revolt, this enormous power periſhes
" by its own exceſs. It derived no ſtrength from
" the love of the people; it wearied and provoked all
" that it could reach; and rendered every individual
" of the ſtate, impatient of its continuance. At the
" firſt ſtroke of oppoſition, the idol is overturned,
" broken to pieces, and trodden under foot: con-
" tempt, hatred, fear, reſentment, diſtruſt, and every
" paſſion of the ſoul, unite againſt ſo hateful a deſ-
" potiſm. The king, who, in his vain proſperity,
" found no man bold enough to tell him the truth; in
" his adverſity, finds no man kind enough to excuſe his
" faults, or to defend him againſt his enemies."

Idomeneus then haſtened to diſtribute his uncultivated lands, to people them with uſeful artificers, and to carry all the counſels of Mentor into execution; reſerving, for the builders, ſuch parts as had been allotted them, which they were not to cultivate, till they had finiſhed the city.

END OF THE TWELFTH BOOK.

BOOK XIII.

Idomeneus relates to Mentor, his confidence in Proteſilaus, and the artifice of that favourite, in concert with Timocrates, to betray him, and deſtroy Philocles: he confeſſes, that being prejudiced againſt him by theſe confederates, he ſent Timocrates to kill him while he was abroad with the command of a fleet upon a dangerous expedition; that Timocrates having failed in the attempt, Philocles forbore to avenge himſelf, by taking his life, but reſigning the command of the fleet to Polimenes, who had been appointed to ſucceed him in the written orders for his death, he retired to the iſle of Samos; Idomeneus adds, that he at length diſcovered the perfidy of Proteſilaus, but that, even then, he could not ſhake off his influence.

THE mild and equitable government of Idomeneus, ſoon brought the inhabitans of the neighbouring countries, in crowds to Salentum, to be incorporated with his people, and ſhare the felicity of his reign. The fields, which had been long overgrown with thorns and brambles, now promiſed a rich harveſt, and fruits that were unknown before; the earth opens her boſom to the plough-ſhare, and gets ready her treaſures to reward the huſbandman; every eye ſparkles with hope; innumerable flocks whiten, alike, the vallies and the hills; the mountains reſound with the lowing of cattle, which, in large herds, ſhare the paſture with the ſheep; and the paſture thus manured, becomes more fertile, in proportion to the number that it feeds. Theſe flocks and herds were procured by the contrivance of Mentor, who adviſed Idomeneus to exchange, for them, with the Peucetes, a neighbouring people, ſuch ſuperfluities, as were prohibited by the new regulations at Salentum.

At the ſame time, the city and the adjacent villages were filled with the youth of both ſexes, who had

had long languiſhed in indigence, and did not dare to marry for fear of increaſing their diſtreſs. When they perceived that Idomeneus had adopted ſentiments of humanity, and was become the father of his people, they feared no longer the want of food, nor any other ſcourge with which heaven chaſtiſes the earth. Nothing was heard but ſhouts of joy, and the ſongs of ſhepherds and huſbandmen, at the celebration of their marriages: Pan ſeemed himſelf to be among them; and Fauns and Satyrs to mix with nymphs in the dance, which the rural pipe prompted in the chequered ſhade. Tranquillity was every where heightened into joy; but the joy was no where perverted into riot; it ſerved only as a relaxation from labour; and that labour rendered it, at once, more poignant and more pure.

The old men were aſtoniſhed to ſee, what they had never dared to hope through the whole courſe of a long life, and burſt into tears with exceſs of tenderneſs, and raiſing their tremulous hands to heaven, they cried out, "O mighty Jupiter! bleſs the prince that "reſembles thee; and is himſelf the greateſt bleſſing "thou couldeſt beſtow upon us. He is born for the "benefit of mankind: return to him the benefits that "we receive from him. The children of theſe marri-"ages, and their deſcendants to the laſt generation, "will be indebted to him for their exiſtence, and he "will be truly the father of his people!" The young couples that were married, expreſſed their joy, by ſinging the praiſes of him from whom it was derived: his name was continually in their lips, and his image in their hearts: they thought themſelves happy, if they could ſee him; and they feared his death, as the greateſt evil that could befal them.

And now Idomeneus confeſſed to Mentor, that he had never felt any pleaſure equal to that of diffuſing happineſs and exciting affection. "It is a pleaſure," ſaid he, "of which I had no idea. I thought the greatneſs of "a prince conſiſted in his being the object of fear; and "that

" that the reſt of mankind were made only for him. " What I had heard of kings that were the love and the " delight of their people, I deſpiſed as a fable; but I " now revere as a truth. I will, however, tell you by " what means theſe falſe notions, the cauſe of all my " misfortunes, were early planted in my heart.

" Among other perſons, whom I loved when I was " very young, were Proteſilaus and Philocles. Pro- " teſilaus was ſomewhat older than myſelf, and was " my chief favourite: his natural diſpoſition, which " was ſprightly and enterprizing, exactly correſponded " with my own; he entered into all my pleaſures, " he flattered all my paſſions, and he endeavoured to " render me ſuſpicious of Philocles. Philocles had " great reverence of the gods, an elevated mind, and " obedient paſſions: he placed greatneſs, not in the " acquiſition of power, but the conqueſt of himſelf, " and in never ſtooping to a mean action: he often " warned me of my faults with great freedom; and " when he did not dare to ſpeak, his ſilence, and the " ſorrow that was expreſſed in his countenance, ſuf- " ficiently convinced me, that I had given cauſe for " reproach.

" This ſincerity, at firſt, gave me pleaſure; and I " frequently proteſted, that I would always liſten to " the truths he told me, as the beſt preſervative againſt " flattery: he directed me how to walk in the ſteps of " Minos, and give happineſs to my people: his wiſdom " was not, indeed, equal to thine; but I now know, " that his counſel was good. By degrees, however, " the artifices of Proteſilaus, who was jealous and aſ- " piring, ſucceeded. The frankneſs and integrity of " Philocles diſguſted me: he ſaw himſelf decline under " the aſcendency of Proteſilaus, without a ſtruggle: " and contented himſelf with always telling me the " truth, whenever I would hear it; for he had my ad- " vantage, and not his own intereſt, in view.

" Proteſilaus inſenſibly perſuaded me, that he was " of a moroſe and haughty temper; that he was a ſe-

" vere

" vere cenſor of my conduct, from a ſpirit of diſcon-
" tent; that he aſked me no favour, only becauſe he
" diſdained to be under obligation, and aſpired to the
" character of a man ſuperior to any honours that
" could be conferred by his prince. He added, that
" this youth, who ſpoke ſo freely of my faults to my-
" ſelf, ſpoke of them alſo with the ſame freedom to
" others; that he inſinuated, I was little worthy of
" eſteem; and that, by thus rendering me cheaper in
" the eyes of the people, and by the artful parade of
" an auſtere virtue, he intended to open himſelf a way
" to the throne. At firſt I could not believe, that
" Philocles intended to deprive me of my crown: there
" is, in true virtue, ſomething open and ingenuous,
" which no art can counterfeit, and which, if at-
" tended to, can never be miſtaken. But the ſteadi-
" neſs with which Philocles oppoſed my follies, began
" to weary me: and the flattering compliance of Proteſi-
" laus, and his indefatigable induſtry to procure me
" new pleaſures, made me ſtill more impatient of his
" rival's auſterity,

" In the mean time, Proteſilaus, perceiving that I
" did not believe all he had told me of Philocles; and
" his pride diſdaining the ſuſpicion, which his falſe-
" hood had deſerved; reſolved to ſay nothing more to
" me about him, but to remove my doubts, by ſtronger
" evidence than ſpeculation and argument: he, there-
" fore, adviſed me, to give him the command of ſome
" veſſels that were fitted out againſt a fleet of Carpa-
" thians, and ſupported his advice with great ſubti-
" lity:" " You know" ſays he, " that my commenda-
" tions of Philocles cannot be ſuſpected for partiality; he
" is certainly brave, and has a genius for war; he is more
" fit for this ſervice, than any other perſon you can
" ſend; and I prefer the advancement of your intereſt
" to the gratification of my own reſentment."

" This inſtance of generous integrity in a man, to
" whom I had intruſted the moſt important affairs, de-
" lighted me; I embraced him in a tranſport of joy
" and

" and thought myſelf ſuperlatively happy to have placed " my confidence in a man, who appeared to be at once " ſuperior to paſſion and to intereſt. But, alas! how " much are princes to be pitied; This man knew me " better than I knew myſelf; he knew that kings are " generally miſtruſtful and indolent: miſtruſtful " by perpetually experiencing the artifices of the de- " ſigning and corrupt; and indolent, by the pleaſures " that ſolicit them, and an habit of leaving all buſi- " neſs to others, without taking the trouble ſo much " as to think for themſelves: he knew, therefore, that " it would not be difficult to render me jealous of a " man, who could not fail to perform great actions; " eſpecially, when he was not preſent to detect the " fallacy.

" Philocles foreſaw, at his departure, what would " happen: Remember," ſays he, " that I can now no " longer defend myſelf; that you will be acceſſible only " to my enemy; and that while I am ſerving you at " the riſk of my life, I am likely to obtain no other " recompence than your indignation." " You are miſ- " taken," ſaid I: " Proteſilaus does not ſpeak of you, as " you ſpeak of him; he commends, he eſteems you, and " thinks you worthy of the moſt important truſt; if he " ſhould ſpeak againſt you, he would forfeit my confi- " dence: go, therefore, upon your expedition without " fear; and think only how to conduct it with ad- " vantage." He departed, and left me in uncommon perplexity.

" I confeſs that I ſaw, very clearly, the neceſſity " of conſulting many underſtandings; and that nothing " could more injure my reputation, or my intereſt, than " an implicit reſignation to the counſels of an individual. " I knew, that the prudent advice of Philocles had " preſerved me from many dangerous errors, which the " haughtineſs of Proteſilaus would have led me into: " I was conſcious, that, in the mind of Philocles, there " was a fund of probity and wiſdom, that I did not " find in Proteſilaus; but I had ſuffered Proteſilaus

" to

" to assume a kind of dictatorial manner, which " at length I found myself scarce able to resist. I " grew weary of consulting two men, who could never " agree; and chose rather to hazard something in the " administration of my affairs, than continue the trou- " ble of examining opposite opinions, and judging for " myself which was the best. It is true, I did not " dare to assign the motives of so shameful a choice, " even to myself; but these motives still continued their " secret influence in my heart, and directed all my " actions.

" Philocles surprised the enemy, and having gained " a complete victory, was hastening home to prevent the " ill offices he had reason to fear; but Protesilaus, who " had not had time to effect his purpose, wrote him " word, that it was my pleasure he should improve his " victory, by making a descent upon the island of " Carpathus. He had, indeed, persuaded, me that a " conquest of that island might easily be made; but " he took care, that many things necessary to the en- " terprize should be wanting: he gave Philocles also " such orders as could not fail to embarrass him in the " execution of it. In the mean time, he engaged one " of my domestics, a man of very corrupt manners, " who was much about me, to observe all that passed, " even to the minutest incident, and give him an ac- " count of it; though they appeared seldom to see " each other, and never to agree. This domestic, " whose name was Timocrates, came to me one day, " and told me, as a great secret, that he had discovered " a very dangerous affair." " Philocles," says he, " intends, by the assistance of your forces, to make " himself king of Carpathus. The officers are all in " his interest; and he has gained the private men, partly " by his liberality, but principally by the pernicious " irregularities which he tolerates among them. He " is greatly elated by his victory; and here is a letter, " which he has written to one of his friends, concern- " ing his project, which, after such evidence, it is im- " possible to doubt." " I

"I read the letter, which appeared to me to be in "the hand-writing of Philocles; but it was a forgery, "concerted and executed between Protesilaus and Ti- "mocrates. This letter threw me into great astonish- "ment; I read it again and again; and when I called "to mind, how many affecting proofs Philocles had "given me of disinterested fidelity, I could not persuade "myself that he was the writer: yet, seeing the cha- "racters to be his, what could I determine?

"When Timocrates perceived that his artifice had "thus far succeeded, he pushed it farther: "May I "presume," said he, hesitating, "to make one remark "upon this letter? Philocles tells his friend, that he "may speak in confidence to Protesilaus of one thing; "but he expresses that one thing by a cypher. Protesi- "laus is certainly a party in the project of Philocles, "and they have accommodated their differences at your "expence. You know, it was Protesilaus that pressed "you to send Philocles upon the expedition: and, for "some time, he has desisted from speaking against him, "as he has been used to do: he now takes every op- "portunity to excuse and commend him; and they "have frequently met upon very good terms. There "is no doubt, that Protesilaus has concerted measures "with Philocles, to share his conquest between them. "You see, that he urged you to this enterprize, against "all rules of prudence and of policy; and that, to "gratify his ambition, he has endangered the loss of "your fleet: is it possible, that he would have rendered "himself thus subservient to the ambition of Philocles, "if there had been enmity between them? It is mani- "fest, that they are associated in a design to aggrandize "themselves, and perhaps to supplant you in the "throne. I know, that, by thus revealing my suspi- "cions, I expose myself to their resentment, if you "shall still leave your authority in their hands: howe- "ver, since I have done my duty, I am careless of the "event."

"The last words of Timocrates, sunk deep into my

" mind: I made no doubt, but that Philocles was a
" traitor, and I ſuſpected Proteſilaus as his friend. In
" the mean time, Timocrates was continually telling
" me, that, if I waited till Philocles had made a con-
" queſt of Carpathus, it would be too late to fruſtrate
" his deſigns: You muſt," ſays he, " ſecure him, while
" he is in your power." " But I was ſtruck with ſuch
" horror at the deep diſſimulation of mankind, that I
" knew not whom to truſt: after having diſcovered
" Philocles to be a traitor, I knew no man, whoſe
" virtue could preclude ſuſpicion. I reſolved to cut off
" Philocles immediately; but I feared Proteſilaus; and
" with reſpect to him, I was in doubt what to do: I
" feared equally to find him guilty, and to truſt him
" as innocent.

" Such was the perplexity of my mind, that I could
" not forbear telling him, I had ſome ſuſpicions of Phi-
" locles: He heard me with an appearance of the great-
" eſt ſurpriſe: he reminded me of his integrity and
" moderation, in many inſtances: he exaggerated his
" ſervices; and did every thing that could ſtrengthen
" my ſuſpicions of there being too good an underſtand-
" ing between them. Timocrates, at the ſame time,
" was equally diligent on his part, to fix my attention
" upon every circumſtance, that favoured the notion of
" a confederacy; and was continually urging me to
" deſtroy Philocles, while it was in my power. How
" unhappy a ſtate my dear Mentor, is royalty! and how
" much are kings the ſport of other men, while other
" men appear to be trembling at their feet!

" I thought it would be a ſtroke of profound policy,
" and totally diſconcert Proteſilaus, to cut off Philo-
" cles immediately, by ſending Timocrates ſecretly to
" the fleet for that purpoſe. Proteſilaus, in the mean
" time, carried on his diſſimulation, with the ſteadieſt
" perſeverance, and moſt refined ſubtilty: he deceived
" me, by appearing to be himſelf deceived. I ſent
" away Timocrates, who found Philocles greatly em-
" barraſſed in making his deſcent, for which he was

" wholly

" wholly unprovided: Protesilaus, foreseeing that his " forged letter might fail of its effects, had taken care " to have another resource, by making an enterprise " difficult which he persuaded me would be easy, and " the miscarriage of which, therefore, could not fail " of exposing Philocles, who conducted it, to my re- " sentment. Philocles, however, sustained himself " under all difficulties by his courage, his genius, " and his popularity among the troops. There was " not a private soldier in the army, who did not see " that the project of a descent was rash and impracti- " cable; yet, every one applied to the execution of it, " with the same activity and zeal, as if his life and " fortune depended upon its success; and every one " was, at all times, ready to hazard his life, under " a commander, who was universally reverenced for his " wisdom, and loved for his benevolence.

" Timocrates had every thing to fear, from an at- " tempt upon the life of a general, in the midst of an " army, by which he was adored: but the fury of am- " bition is always blind; and he saw neither difficulty, " nor danger, in any measure, that could gratify Pro- " tesilaus, in concert with whom, he hoped to govern " me without control, as soon as Philocles should be " dead. Protesilaus could not bear the presence of a " man, whose very looks were a silent reproach, and " who could at once disappoint all his projects by dis- " closing them to me.

" Timocrates, having corrupted two of Philocles's " officers, who were continually about his person, by " promising them a great reward in my name; sent him " word, that he had some private instructions to com- " municate to him from me, and that those two officers " only must be present. Philocles immediately ad- " mitted them to a private room. As soon as they " were alone, Timocrates made a stroke at him with " a poignard, which entering obliquely, made but a " slight wound. Philocles, with the calm fortitude of a " man familiar with danger, forced the weapon out of

" his hand, and defended himſelf with it againſt the " aſſaſſins, at the ſame time calling for aſſiſtance: ſome " of the people that waited without, immediately forced " the door, and diſengaged him from his aſſailants, " who, being in great confuſion, had made a feeble " and irreſolute attack. They were immediately ſe- " cured; and ſuch was the indignation of the ſoldiers, " that they would the next moment have been torn to " pieces, if Philocles had not interpoſed. After the " tumult had ſubſided, he took Timocrates aſide, and " aſked him, without any tokens of reſentment, what " had prompted him to ſo horrid an attempt. Timo- " crates, who was afraid of being inſtantly put to " death, made haſte to produce the written order which " I had given him, for what he had done; and as every " villain is a coward, he thought only of ſaving his " life; and, therefore, without reſerve, diſcloſed the " whole treachery of Proteſilaus.

" Philocles, though he was unmoved at the danger " of the project which had been formed againſt him, " was yet terrified at its guilt; he thought himſelf not " a match for the malice of mankind, and therefore de- " termined no longer to ſtruggle with it. He declared to " the troops, that Timocrates was innocent; he took " care to ſecure him from their reſentment, and he ſent " him back in ſafety to Crete. He then gave up the com- " mand of the army to Polymenes, whom I had ap- " pointed, by a written order, to ſucceed him; and " having exhorted the troops to continue ſtedfaſt in the " fidelity they owed me, he went on board a ſmall " bark in the night, which landed him on the iſle of " Samos, where he ſtill lives, with great tranquillity, " in poverty and ſolitude. He procures a ſcanty ſub- " ſiſtence, by working as a ſtatuary; and wiſhes not " ſo much as to hear of men, who are perfidious and " unjuſt; much leſs of kings, whom he believes to be " the moſt deceived, and the moſt unhappy of men."

Idomeneus was here interrupted by Mentor: " Was " it long," ſaid he, " before you diſcovered the truth?"

" No,"

" No," ſaid Idomeneus; " but I diſcovered it by de-
" grees. It was, indeed, not long before Proteſilaus
" and Timocrates quarrelled; for it is with great diffi-
" culty, that the wicked can agree; and their diſſen-
" tion at once diſcovered the depth of the abyſs, into
" which they had thrown me."

" Well," ſaid Mentor, " and did you not imme-
" diately diſmiſs them both?" " Alas!" ſaid Idome-
neus, " can you be ſo ignorant of my weakneſs, or the
" perplexity of my ſituation? When a prince has once
" delivered up himſelf, with implicit confidence, to
" bold and deſigning men, who have the art of render-
" ing themſelves neceſſary, he muſt never more hope to
" be free. Thoſe whom he moſt deſpiſes, he moſt diſ-
" tinguſhes by his favour, and loads with benefits. I
" abhorred Proteſilaus, and yet left him in the poſſeſ-
" ſion of all my authority. Strange infatuation! I
" was pleaſed to think that I knew him, yet I had not
" reſolution enough to avail myſelf of that knowledge,
" and reſume the power of which he was unworthy.
" I found him, indeed, pliant and attentive; very di-
" ligent to flatter my paſſions, and very zealous to ad-
" vance my intereſts. I had, beſides, ſome reaſons,
" which enabled me to excuſe my weakneſs to myſelf:
" having, unhappily, never choſen perſons of integrity
" to manage my affairs, I doubted whether there was
" any ſuch thing as integrity in the world. I con-
" ſidered virtue, rather as a phantom than a reality;
" and thought it ridiculous to get out of the hands of
" one bad man, with great ſtruggle and commotion,
" merely to fall into the hands of another, who would
" be neither leſs intereſted, nor more ſincere. In the
" mean time, the fleet commanded by Polymenes, re-
" turned to Crete: I thought no more of the conqueſt
" of Carpathus; and Proteſilaus's diſſimulation was
" not ſo deep, but that I could perceive he was greatly
" mortified, to hear that Philocles was out of danger
" at Samos."

" But," ſaid Mentor, " though you ſtill continued

" Proteſilaus in his poſt, did you ſtill truſt your affairs " implicitly to his management?" " I was," ſaid Idomeneus, " too much an enemy to buſineſs and ap- " plication, to take them out of his hands: the trouble " of inſtructing another, would have broken in upon " the plan of life which my indolence had formed, and " I had not reſolution to attempt it. I choſe, rather, " to ſhut my eyes, than to ſee the artifices that were " practiſed againſt me; and contented myſelf with let- " ting a few of my favourites know, that I was not ig- " norant of his treachery. Thus knowing that I was " cheated, I imagined myſelf to be cheated but to a " certain degree. I ſometimes made Proteſilaus ſen- " ſible, that I was offended at his uſurpation; I fre- " quently took pleaſure in contradicting him, in " blaming him publicly for ſomething he had done, " and deciding contrary to his opinion: but he knew " my ſupineneſs and ſloth too well, to have any ap- " prehenſions upon this account; he always returned " reſolutely to the charge, ſometimes with argument " and importunity, ſometimes with ſoftneſs and inſi- " nuation; and, whenever he perceived that I was of- " fended, he doubled his aſſiduity, in furniſhing ſuch " new amuſements as were moſt likely to ſooth and " ſoften me, or to engage me in ſome affair which he " knew would make his aſſiſtance neceſſary, and afford " him an opportunity of ſhewing his zeal for my re- " putation.

" This method of flattering my paſſions, always " ſucceeded, notwithſtanding I was upon my guard " againſt it. He knew all my ſecrets, he relieved me in " every perplexity, and he made the people tremble at " my name: I could not, therefore, reſolve to part with " him; and yet, by keeping him in his place, I put it " out of the power of honeſt men to ſhew me my true " intereſt. No man ſpoke freely in my council; truth " withdrew far from me; and error, the harbinger of " the fall of kings, perpetually puniſhed me, for having " ſacrificed Philocles to the cruel ambition of Proteſi-

" laus.

" laus. Even those who were best affected to my per-
" son and government, thought themselves not obliged
" to undeceive me, after so dreadful an example; and
" I myself, my dear Mentor, even I myself was se-
" cretly afraid, that truth should burst through the
" cloud of flattery that surrounded me, and reach me with
" irresistable radiance; for I should have been troubled
" at the presence of a guide, which I could not but ap-
" prove, yet wanted resolution to follow. I should
" have regretted my vassalage, without struggling to
" be free; for my own indolence, and the ascendency
" which Protesilaus had gained over me, concurred to
" chill me with the torpor of despair. I was conscious
" to a shameful situation, which I wished alike to hide,
" from others and myself. You know that vain pride,
" and false glory, are hereditary to kings, who can
" never bear to acknowledge either an error or a fault;
" to conceal one, they will commit an hundred; and
" rather than acknowledge they had been once deceived,
" they will suffer themselves to be deceived for ever.
" Such is the condition of weak and indolent princes;
" and such was mine, when I set out for the siege of Troy!

" I left the sole administration of my government to
" Protesilaus, and he behaved, during my absence,
" with great haughtiness and inhumanity. The whole
" kingdom groaned under his oppression; but no man
" dared to send information of it to me: they knew,
" that I dreaded the sight of truth; and that I always
" gave up, to the cruelty of Protesilaus, those that
" ventured to speak against him: but the mischief in-
" creased, in proportion to the fear that concealed it.
" He afterwards obliged me to dismiss Merion, who
" followed me to the siege of Troy, and acquired im-
" mortal honour in the expedition; he grew jealous
" of him after my return; as he did of every man who
" was distinguished, either by my favour, or his own vir-
" tue.

" This ascendency of Protesilaus, my dear Mentor,
" was the source of all my misfortunes: the revolt of

" the

" the Cretans, was not so much the effect of the death
" of my son, as of the vengeance of the gods whom my
" follies had provoked, and the hatred of the people
" which Protesilaus had drawn upon me. An oppressive
" and tyrannical government had totally exhausted the
" patience of my subjects, when I imbrued my hands
" in the blood of my son; and the horror of that action
" only threw off the veil from what had long lain con-
" cealed in their hearts.

" Timocrates went with me to the siege of Troy;
" and gave private intelligence to Protesilaus, by letter,
" of all that he could discover. I was conscious, that
" I was in captivity; but instead of making an effort
" to be free, I dismissed the subject from my thoughts
" in despair. When the Cretans revolted at my return,
" Protesilaus and Timocrates were the first that fled;
" and would certainly have abandoned me, if I had
" not been obliged to fly almost at the same time. Be
" assured, my dear Mentor, that those who are inso-
" lent in prosperity, are passive and timid in distress:
" the moment they are dispossessed of their authority,
" all is consternation and despair; in proportion as they
" have been haughty, they become abject; and they
" pass, in a moment, from one extreme to the other."

" But how comes it," said Mentor, " that, not-
" withstanding you perfectly know the wickedness of
" these men, I still see them about you? I can ac-
" count for their following you hither, because they
" had no prospect of greater advantage; and I can
" easily conceive, that you might afford them an asy-
" lum in this rising city, from a principle of genero-
" sity: but, from what motive, can you still deliver
" yourself up to their management, after such dreadful
" experience of the mischiefs it must produce?"

" You are not aware," said Idomeneus, " how little
" experience itself can avail to the indolent, who are
" equally averse to business and reflection: they are,
" indeed, dissatisfied with every thing; but, for want
" of resolution, they reform nothing. An habitual

" connexion

" connexion with these men, which many years had " confirmed, at length bound me to them, by shackles " that I could not break. As soon as I came hither, " they precipitated me into that excessive expence, of " which you have been witness; they have exhausted " the strength of this rising state; they have involved " me in the war, which, without your assistance, must " have destroyed me; and I should soon have expe- " rienced at Salentum, the same misfortunes which ba- " nished me from Crete. But you have at once opened " my eyes, and inspired me with resolution. In your " presence, I am conscious to an influence for which I " cannot account; my weaknesses drop from me, like " mortality from the soul, when she is dismissed to the " skies; and I feel myself a new being, in a more ex- " alted state."

Mentor then asked Idomeneus, how Protesilaus had behaved, during the change of measures which had lately taken place. " He has behaved," replied Ido- meneus, " with the most refined subtilty. When you " first arrived, he laboured to alarm my suspicions by " indirect insinuations: he alledged nothing against " you himself; but now one, and then another, were " perpetually coming to tell me, that the two strangers " were much to be feared:" " One of them," said they, " is the son of the crafty and designing Ulysses; " the other seems to have deep designs, and to be " of a dark and involved spirit. They have been ac- " customed to wander from one kingdom to another, " and who knows but they may have formed some de- " sign against this? It appears, even by their own ac- " count, that they have been the cause of great troubles, " in the countries through which they have passed; " and we should remember, that this state is still in its " infancy, that it is not firmly established, and that a " slight commotion will overturn it."

" Upon this subject, Protesilaus was silent; but he " took great pains to convince me, that the reforma- " tion, which, by your advice, I had begun, was

" dangerous

" dangerous and extravagant. He urged me, by ar-
" guments drawn from my particular intereſt: " If you
" place your people," ſaid he " in a ſtate of eaſe and
" plenty, they will labour no more; they will become
" inſolent, intractable, and factious: weakneſs and
" diſtreſs only, can render them ſupple and obedient."
" He frequently endeavouring to gain his point, by aſ-
" ſuming his former aſcendancy over me; but he conceal-
" ed it under an appearance of zeal for my ſervice: " By
" eaſing your people," ſaid he, " you will degrade the
" regal authority; and this will be an irreparable in-
" jury, even to the people themſelves: nothing, but
" keeping them in the loweſt ſubjection, can preſerve
" them from the reſtleſſneſs of diſcontent, and the tur-
" bulence of faction." To all this I replied, " that I
" could eaſily keep the people to their duty, by making
" them love me; by exerting all my authority, without
" abuſing it; by ſteadily puniſhing all offenders; by
" taking care, that children ſhould be properly edu-
" cated; and by maintaining ſuch diſcipling among
" the people as ſhould render life ſimple, ſober, and
" laborious. What!" ſaid I, " can no people be kept
" in ſubjection but thoſe that are periſhing with hun-
" ger? Does the art of government exclude kindneſs,
" and muſt the politician be neceſſarily diveſted of hu-
" manity? how many nations do we ſee governed with
" a gentle hand, yet inflexibly loyal to their prince?
" Faction and revolt are the effects of reſtleſſneſs and
" ambition in the great, whoſe paſſions have been in-
" dulged to exceſs, and who have been ſuffered to abuſe
" freedom into licentiouſneſs: of the effiminacy, luxury,
" and idleneſs, of great numbers of all ranks; of too
" large a military eſtabliſhment, which muſt conſiſt of
" perſons, wholly unacquainted with every occupation
" that can be uſeful in a time of peace; and chiefly of
" the wrongs of an injured people, whom intolerable
" oppreſſion has at laſt made deſperate. The ſeverity,
" the pride, and the indolence of princes, which render
" them incapable of that comprehenſive vigilance,
" which

" which alone can prevent disorder in the state, are the " first causes of tumult and insurrection; and not the se- " cure and peaceful repast of the husbandman, upon that " bread which he has obtained by the sweat of his brow.

" When Protesilaus perceived that, in these princi- " ples I was inflexible, he totally changed his method " of attack; he began to act upon those very maxims, " which he had laboured in vain to subvert; he pre- " tended to adopt them from conviction, and with a " relish; and expressed great obligations to me, for " removing his prejudices, and throwing new light " upon his mind. He anticipates my very wishes: " and in order to relieve the poor, he is the first to re- " present their necessities, and to exclaim against un- " necessary expence. He is even, as you know, be- " come eloquent in your praise; he expresses the greatest " confidence in your wisdom and integrity; and neg- " lects nothing that he thinks will give you pleasure. " His friendship with Timocrates seems to decline; " Timocrates is endeavouring to throw of depend- " ance; Protesilaus is become jealous of him; and it " is partly by their disagreement, that I have discovered " their treachery."

" You have then," said Mentor, with a smile, " been weak enough to suffer even by detected vil- " lainy; and to continue subservient to traitors, after " you knew their treason." " Alas," said Idomeneus, " you do not know the power of artful men, over a " weak and indolent prince, who has put the whole " management of his affairs into their hands: besides, " Protesilaus, as I have just told you, now enters, with " great zeal, into all your projects for the general ad- " vantage of the state."

" I know but too well," said Mentor, with a look of some severity, " that, of those that surround a " prince, the wicked prevail over the good. Of this " truth you are yourself a dreadful example: you say, " that I have opened your eyes to your true interest: " yet, you are still so blind, as to trust the administra-

tion

" tion of your government to a wretch, that is not fit
" to live. It is time you ſhould learn, that a man
" may perform good actions, and be ſtill wicked; that
" men of the worſt principles and diſpoſition do good,
" when it ſerves their purpoſe, with the ſame facility
" as evil. It is true, that they do evil without re-
" luctance, becauſe they are withheld neither by ſenti-
" ment nor principle; but it is alſo true, that they do
" good without violence to themſelves, becauſe the
" ſucceſs even of their vices, depends upon appearances
" of virtue, which they do not poſſeſs; and becauſe
" they gratify their own depravity, while they are de-
" ceiving mankind. They are, however, incapable of
" virtue, though they appear to practiſe it; they can
" only add, to every other vice, that which is more
" odious than all, hypocriſy. While you continue re-
" ſolute and peremptory that good ſhall be done, Pro-
" teſilaus will do good to preſerve his authority; but
" if he perceives the leaſt tendency to relaxation, he
" will ſeize, and with all his powers improve the op-
" portunity, to bewilder you again in perplexity and
" error; and reſume his natural diſſimulation and fe-
" rocity. Is it poſſible that you ſhould live with ho-
" nour or in peace, while you ſee ſuch a wretch as
" Proteſilaus for ever at your ſide; and remember,
" that Philocles, the faithful and the wiſe, ſtill lives in
" poverty and diſgrace at Samos?

" You acknowledge, O Idomeneus! that princes are
" overborne and miſled, by bold and deſigning men
" that are about them; but you ſhould not forget,
" that princes are liable to another misfortune, by no
" means inferior, a propenſity to forget the virtues and
" the ſervices of thoſe that are abſent. Princes being
" continually ſurrounded by a multitude, are not ſo
" forcibly impreſſed by any individual: they are ſtruck
" only with what is preſent and pleaſing: the remem-
" brance of every thing elſe is ſoon obliterated; vir-
" tue affects them leſs than any other object, for vir-
" tue can ſeldom pleaſe, as it oppoſes and condemns

" their

" their follies. Princes love nothing but pomp and " pleaſure; and who, therefore, can wonder, that " princes are not beloved?"

END OF THE THIRTEENTH BOOK.

BOOK XIV.

Mentor prevails upon Idomeneus to baniſh Proteſilaus and Timocrates to the iſland of Samos, and recal Philocles to his confidence and councils. Hegeſippus, who is charged with this order, executes it with joy. He arrives with his priſoners at Samos, where he finds his friend Philocles in great indigence and obſcurity, but content: he at firſt refuſes to return, but the gods having ſignified it to be their pleaſure, he embarks with Hegeſippus, and arrives at Salentum, where Idomeneus, who now ſuſtains a new character, receives him with great friendſhip.

AFTER this converſation, Mentor perſuaded Idomeneus immediately to diſmiſs Proteſilaus and Timocrates, and recal Philocles. The king would immediately have complied, if there had not been a ſeverity of virtue in Philocles of which he feared the effects.

" I confeſs," ſaid he, " that though I love and eſ- " teem him, I cannot perfectly reconcile myſelf to his " return. I have, even from my infancy, been ac- " cuſtomed to praiſe, aſſiduity and compliances, which, " in Philocles, I ſhall not find. Whenever I took any " meaſures that he diſapproved, the dejection of his " countenance was ſufficient to condemn me; and when " we were together in private, his behaviour was re- " ſpectful and decent, indeed, but it was ungracious " and auſtere."

" Do you not ſee," replied Mentor, " that to princes, " who have been ſpoiled by flattery, every thing that is " ſincere and honeſt, appears to be ungracious, and auſ-

" tere? Such princes are even weak enough to ſuſpect
" a want of zeal for their ſervice, and reſpect for their
" authority, where they do not find a ſervility that is
" ready to flatter them in the abuſe of their power;
" they are offended at all freedom of ſpeech, all gene-
" roſity of ſentiment, as pride, cenſoriouſneſs, and ſe-
" dition; and contract a falſe delicacy, which every
" thing, ſhort of flattery, diſappoints and diſguſts. But
" let us ſuppoſe, that Philocles is really ungracious and
" auſtere; will not his auſterity be preferable to the
" pernicious flattery of thoſe that are now about you?
" Where will you find a man without fault? And is
" not that of ſpeaking truth, in a manner ſomething
" too rough and free, a fault from which you have leſs
" to fear than any other? Is it not, indeed, a fault
" which your own indiſcretion has made neceſſary to
" your intereſt, as that only which can ſurmount the
" averſion to truth that flattery has given you? You
" ſtand in need of a man who loves only truth and you;
" who loves you better than you know how to love
" yourſelf; who will ſpeak truth notwithſtanding your
" oppoſition, and force a way for it through all your
" intrenchments. Such a man, and ſo neceſſary is Phi-
" locles. Remember, that the greateſt good fortune a
" prince can hope is, that one man of ſuch magnani-
" mous generoſity ſhould be born in his reign: in com-
" pariſon of ſuch a man, all the treaſures of the ſtate
" are of no value; and a prince can ſuffer no puniſh-
" ment ſo dreadful, as that of loſing him, by becom-
" ing unworthy of his virtue, and not knowing how to
" profit by his ſervices. You ought certainly to avail
" yourſelf of worthy men, though it is not neceſſary
" that you ſhould be blind to their faults; in theſe
" never implicitly acquieſce, but endeavour to correct
" them. Give merit, however, always a favourable
" hearing; and let the public ſee, that you at once
" diſtinguiſh and honour it: but, above all things,
" ſtrive to be no longer what you have been. Princes,
" whoſe virtues, like yours, have ſuffered by the vices
" of

" of others, generally content themſelves with a ſpecu-
" lative diſapprobation of corrupt men; and at the ſame
" time employ them in affairs of the utmoſt conſequence,
" and load them with riches and honour; on the other
" hand, they value themſelves upon diſcerning and ap-
" proving men of virtue, but they reward them only
" with empty praiſe, and want magnanimity to aſſign
" them employments, to admit them to their friend-
" ſhip, or diſtinguiſh them by their favour."

Idomeneus then confeſſed, that he was aſhamed of having ſo long delayed to deliver innocence from oppreſſion, and to puniſh thoſe that had abuſed his confidence; and all ſcruples about recalling Philocles being removed, Mentor had no difficulty in perſuading the king, to diſmiſs his favourite: for when once an oppoſition to a favourite has ſo far ſucceeded, that he is ſuſpected, and becomes troubleſome, the prince, feeling himſelf perplexed and uneaſy, thinks only how to get rid of him: all friendſhip vaniſhes, and all ſervices are forgotten. The fall of a favourite gives no pain to his maſter, if, as ſoon as he is undone, he is removed out of ſight.

Idomeneus immediately gave private orders to Hegeſippus, one of the principal officers of his houſhold, to ſeize Proteſilaus and Timocrates, and conduct them in ſafety to the iſle of Samos; to leave them there; and to bring Philocles back to Salentum. Hegeſippus, at the receipt of this order, burſt into tears of ſurpriſe and joy: " You will now," ſaid he to the king, " make
" every heart in your dominions glad; for theſe men
" were the cauſe of all the misfortunes that have be-
" fallen you and your people. Good men have now
" groaned, twenty years, under an oppreſſion ſo ſevere,
" that they ſcarce dared even to groan: to complain
" was impoſſible; for thoſe who attempted to approach
" you, otherwiſe than by the favourites, were ſure to be
" immediately cruſhed by their power."

Hegeſippus then acquainted the king with innumerable inſtances of their treachery and inhumanity, of

which he had never heard, becauſe no body dared to accuſe them; and told him alſo, that he had diſcovered a conſpiracy againſt the life of Mentor. The king was ſtruck with horror at the relation.

Hegeſippus, that he might ſeize Proteſilaus without delay, went immediately to his houſe. It was not ſo large as the palace; but it was better deſigned, both for convenience and pleaſure: the architecture was in a better taſte, and it was decorated with a profuſion of expence, which the moſt cruel oppreſſion had ſupplied. He was then in a marble ſaloon that opened to his baths, reclining negligently upon a couch, that was covered with purple embroidered with gold; he appeared to be weary, and even exhauſted with his labours; there was a gloom of diſcontent upon his brow, and his eyes expreſſed a kind of agitation and ferocity not to be deſcribed. The principal perſons of the kingdom ſat round him upon carpets, watching his looks even to the ſlighteſt glance of his eye, and reflecting every expreſſion of his countenance from their own: if he opened his mouth, all was ecſtaſy and admiration; and, before he had uttered a word, they vied with each other, which ſhould be loudeſt in the praiſe of what he had to ſay. One of them regaled him with an account of the ſervices he had rendered to the king, heightened with the moſt ridiculous exaggeration: another declared, that his mother had conceived him by Jupiter in the likeneſs of her huſband, and that he was ſon to the father of the gods. In ſome verſes, that were recited by a poet, he was ſaid to have been inſtructed by the muſes, and to have rivalled Apollo in all the works of imagination and wit; and another poet, ſtill more ſervile and ſhameleſs, celebrated him as the inventor of the polite arts, and the father of a people, among whom he had ſcattered plenty and happineſs, from the horn of Amalthea, with a liberal hand.

Proteſilaus heard all this adulation with a cold, negligent and diſdainful air, as if he thought his merit was without bounds, and that he honoured thoſe too much

from

from whom he condeſcended to receive praiſe. Among other flatterers, there was one who took the liberty to whiſper ſome jeſt upon the new regulations, that were taking place under the direction of Mentor: the countenance of Proteſilaus relaxed into a ſmile; and immoderate laughter immediately ſhook the whole company, though the greateſt part knew nothing of what had been ſaid. The countenance of Proteſilaus became again haughty and ſevere, and every one immediately ſhrunk back into timidity and ſilence: all watched for the happy moment, in which he would turn his eye upon them, and permit them to ſpeak; and each, having ſome favour to aſk, diſcovered the greateſt agitation and perplexity; their ſupplicatory poſture, ſupplied the want of words; and they ſeemed to be impreſſed with the ſame humility and reverence, as a mother, who petitions the gods at their altar, for the life of an only ſon; every countenance expreſſed a tender complacency and admiration; but every heart concealed the moſt malignant envy, and implacable hatred.

At this moment, Hegeſippus entered the ſaloon: and ſeizing the ſword of Proteſilaus, acquainted him, that he had the king's orders to carry him to Samos. At theſe dreadful words, all the arrogance of the favourite fell from him in a moment, like the fragment of a rock that is broken from the ſummit: he threw himſelf at the feet of Hegeſippus: he wept, heſitated, faultered, trembled, and embraced the knees of a man, upon whom, an hour before, he would have diſdained to turn his eye. At the ſame time, his flatterers, who ſaw that his ruin was complete and irreparable, inſulted him with a meanneſs and cruelty worthy of their adulation.

Hegeſippus would not allow him time even to take leave of his family, or to ſecure his private papers, which were all ſeized, and put into the king's hands. Timocrates was alſo arreſted at the ſame time, to his inexpreſſible ſurpriſe; for being upon ill terms with Proteſilaus, he had not the leaſt apprehenſion of be-

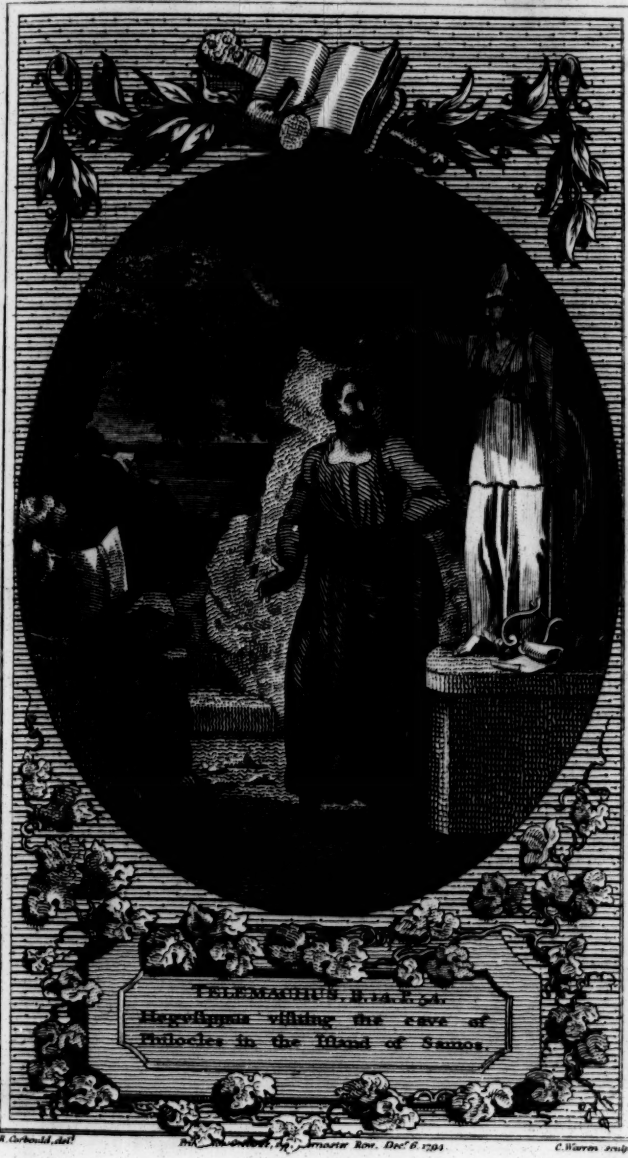
ing involved in his ruin; and they were both carried on board a veſſel, which had been prepared to receive them.

They arrived in ſafety at Samos, where Hegeſippus left his priſoners; and to complete their misfortune, he left them together. Here, with a rancour natural to their circumſtances and diſpoſition, they reproached each other with the crimes that had brought on their ruin: here they were condemned to live, without the leaſt hope of returning to Salentum, at a diſtance from their wives and children, not to mention friends, for a friend they never had: with the country they were wholly unacquainted; and had no means of ſubſiſtence, but by their labour: a ſituation, of which the diſadvantages were greatly aggravated by their luxury and ſplendour, which long habit had made almoſt as neceſſary to them, as food and reſt. In this condition, like two wild beaſts of the foreſt, they were always ready to tear each other to pieces.

In the mean time, Hegeſippus enquired, in what part of the iſland Philocles was to be found: and he was told that he lived a conſiderable diſtance from the city, upon a mountain, in which there was a cave that ſerved him for a habitation. Every one ſpoke of him with the utmoſt admiration and eſteem: "He has never "given offence," ſaid they, "in a ſingle inſtance, ſince "he has been in the iſland; every heart is touched at the "patience of his labour, and the cheerfulneſs of his in-"digence; he poſſeſſes nothing, yet is always content. "Though he is remote both from the buſineſs and the "pleaſure of the world, without property and without "influence; yet he can ſtill find means to oblige merit, "and has a thouſand contrivances to gratify his neigh-"bours."

Hegeſippus immediately repaired to the cave, which he found empty and open; for the poverty of Philocles, and the ſimplicity of his manners, made it unneceſſary for him to ſhut his door when he went out. A mat of coarſe ruſhes ſerved him for a bed: he rarely kindled a fire,

COOKE'S POCKET EDITION OF SELECT NOVELS.



R. Corbould, del.t Pub. [illegible] Row. Dec.r 6. 1794. C. Warren sculp.t

2 JY 58

fire, becauſe his food was generally ſuch as needed no dreſſing; in ſummer he lived upon fruits freſh gathered, and upon dates and dried figs in winter, quenching his thirſt at a clear ſpring, that fell in a natural caſcade from the rock. His cave contained nothing but his tools; and ſome books that he had read at certain hours, which he appropriated to that purpoſe, not to decorate his mind or gratify his curioſity, but that, while he reſted from his labour, he might gain inſtruction, and avoid being idle by learning to be good; and he employed himſelf in ſculpture, not to procure reputation or wealth, but merely to keep his body in exerciſe, and procure the neceſſaries of life without contracting obligations.

When Hegeſippus entered the cave, he admired the pieces of art that were begun. He obſerved a Jupiter, in whoſe countenance there was a ſerene majeſty, by which he was immediately known to be the father of gods and men; he perceived alſo a Mars, well diſtinguiſhed by a proud and menacing ferocity; but he was moſt ſtruck with a Minerva, that was repreſented as encouraging the arts; the expreſſion of her countenance was at once noble and gracious, her ſtature was tall, her ſhape eaſy, and her attitude ſo natural, that the ſpectator was almoſt perſuaded ſhe would move. Hegeſippus, having viewed theſe ſtatues with great pleaſure, retired; and as he was coming out of the cave, ſaw Philocles at a diſtance, ſitting upon the graſs, under the ſhade of a large tree, and reading. He immediately advanced towards him, and Philocles, who perceived him ſcarce knew what to think: "Is not that Hegeſippus," ſaid he, to himſelf, "with whom I was "ſo long familiar at Crete? But what can have "brought him to an iſland ſo remote as Samos? Is "he not dead, and is not this his ſhade which has "returned from the banks of the Styx to reviſit the "earth."

While he was thus doubting of what he ſaw, Hegeſippus came ſo near, that his doubts were at an end. "Is it you then," ſaid he, "embracing him, my "dear,

" dear, my earlieſt friend? What accident, or what " tempeſt has thrown you upon this coaſt? Have you " voluntarily deſerted the iſland of Crete? or have " you been driven from your country, by misfortune " like mine?"

" It is not misfortune," ſaid Hegeſippus, " but the " favour of the gods, that has brought me hither." He then gave his friend a particular account of the long tyranny of Proteſilaus, of his intrigues with Timocrates, of the calamities which they had brought upon Idomeneus; of his expulſion from the throne, his flight to Heſperia, the founding of Salentum, the arrival of Mentor and Telemachus, the wiſdom which Mentor has diffuſed into the mind of the king, and the diſgrace of the traitors by whom he had been abuſed. He added, that he had brought them in exile to Samos, whither they had baniſhed Philocles; and concluded, that he had orders to bring him back to Salentum, where the king, who was convinced of his integrity, intended to intruſt him with the adminiſtration of his government, and diſtinguiſh him by rewards adequate to his merit.

" You ſee that cave," ſaid Philocles, " which is " more fit for the haunt of wild beaſts, than the habi- " tation of a man; and yet in that cave I have enjoyed " more tranquillity and repoſe, than in the gorgeous " palaces of Crete. I am no more deceived by man; " for with man, I have no more connection: I neither " ſee, nor hear, nor need him: my own hands, which " are now inured to labour, ſupply me with ſuch ſim- " ple food as nature has made neceſſary; and this ſlight " ſtuff that you ſee, ſufficing to cover me, I am with- " out wants; and I enjoy a ſerene, perfect, and de- " lightful freedom, of which the wiſdom that is con- " tained in my books teaches me the proper uſe. Why " then ſhould I again mix with mankind, and again " ſuffer by their jealouſy, fraud and caprice? Envy not, " my dear Hegeſippus, the good fortune I poſſeſs. " Proteſilaus has betrayed the king, and would have " murdered me; he is fallen into his own ſnare, but he

" has

" has done me no hurt: he has eventually done me
" good, in the higheſt degree; he has delivered me
" from the tumult and ſlavery of public buſineſs; and
" to him I am indebted for this ſweet ſolitude, and the
" pleaſures I enjoy. Return, then, my friend, to your
" prince; aſſiſt him under the neceſſary infelicities of
" grandeur, and do for him whatever you wiſh ſhould
" be done by me: and ſince his eyes, which were ſo
" long ſhut againſt truth, have been at laſt opened, by
" the wiſdom of a perſon whom you call Mentor, let
" him alſo keep that perſon about him. As for me,
" having once ſuffered ſhipwreck, it is by no means
" fit that I ſhould forſake the port, in which the tempeſt
" has ſo fortunately thrown me, and tempt again the
" caprice of the winds. Alas! how much are kings
" to be pitied! how worthy of compaſſion are thoſe
" that ſerve them! If they are wicked, what miſery do
" they diffuſe among others! what puniſhment do they
" treaſure up for themſelves! if they are good, what
" difficulties have they to ſurmount, what ſnares to
" avoid, what evils to ſuffer! Once more, my dear
" Hegeſippus, leave me poor, that I may be happy."

Philocles expreſſed theſe ſentiments with great vehemence, and Hegeſippus looked upon him with aſtoniſhment. He had known him in Crete, when he conducted the buſineſs of the ſtate; and he was then pale, languiſhing, and emaciated: the natural ardour of his temper, and his ſcrupulous regard to rectitude, made a public ſtation fatal to his health. He could not ſee vice go unpuniſhed without indignation; nor ſuffer even unavoidable irregularities, without regret: at Crete, therefore, he ſuffered a perpetual decay; but, at Samos, he was vigorous and luſty; and a new youth, in ſpite even of years, bloomed upon his countenance. A life of temperance, tranquillity, and exerciſe, ſeemed to have reſtored the conſtitution which nature had given him. " You are ſurpriſed to ſee me ſo altered," ſaid Philocles, with a ſmile; " but I owe this freſhneſs,
" this perfection of health, to my retirement: my ene-
" mies,

" mies, therefore, have given me more than fortune
" could beſtow. Can you wiſh me to forſake ſubſtan-
" tial, for imaginary good, and incur again the miſfor-
" tunes from which it is now my happineſs to be free:
" You would not, ſurely, be more cruel than Proteſi-
" laus; you cannot envy me the good fortune that he
" has beſtowed."

Hegeſippus then urged him from every motive that he thought likely to touch his ſenſibility, but without effect: " Would the ſight of your family and friends,
" then," ſaid he, " give you no pleaſure; of thoſe who
" languiſh for your return, and live but in the hope of
" once more preſſing you to their boſom? And is it
" nothing in your eſtimation, who fear the gods and
" make conſcience of your duty, to render ſervice to
" your prince; to aſſiſt him in the exerciſe of virtue,
" and the diffuſion of happineſs? Is it blameleſs to
" indulge an unſocial philoſophy, to prefer your own
" intereſt to that of mankind, and chuſe rather to pro-
" cure eaſe to yourſelf, than to give happineſs to them?
" Beſides, if you perſiſt in your reſolution not to return,
" it will be imputed to reſentment againſt the king:
" and if he intended evil againſt you, it was only be-
" cauſe he was a ſtranger to your merit. It was not
" Philocles the faithful, the juſt, the good, that he
" would have cut off; but a man, of whom he had
" conceived a very different idea. He now knows you;
" and it being now impoſſible he ſhould miſtake you
" for another, his firſt friendſhip will revive with new
" force. He expects you with impatience; his arms
" are open to receive you; he numbers the days, and
" even the hours, of your delay. Can you then be in-
" exorable to your king? Can your heart reſiſt the ten-
" der ſolicitudes of friendſhip?"

Philocles, whom the firſt recollection of Hegeſippus had melted into tenderneſs, now reſumed a look of diſtance and ſeverity: he remained immoveable as a rock, againſt which the tempeſt rages in vain, and the roaring ſurge daſhes only to be broken; neither intreaty, nor argument,

argument, found any paſſage to his heart. But the piety of Philocles would not ſuffer him to indulge his inclination, however ſupported by his judgment, without conſulting the gods: and he diſcovered, by the flight of birds, by the entrails of victims, and by other preſages, that it was their pleaſure he ſhould go with Hegeſippus: he, therefore, reſiſted no more, but complied with the requeſt of Hegeſippus, and prepared for his departure. He did not, however, quit the ſolitude, in which he had lived ſo many years, without regret. "Muſt I then," ſaid he, "forſake this pleaſing "cell, where peaceful and obedient ſlumbers came "every night to refreſh me, after the labours of the "day! where my eaſy life was a ſilken thread, which "the ſiſters, notwithſtanding my poverty, entwined "with gold!" The tears then ſtarted to his eyes, and proſtrating himſelf on the earth, he adored the Naiad of the tranſlucent ſpring that had quenched his thirſt, and the nymphs of the mountains that ſurrounded his retreat. Echo heard his expreſſions of tenderneſs and regret; and with a gentle and plaintive voice, repeated them to all the ſylvan deities of the place.

Philocles then accompanied Hegeſippus to the city, in order to embark. He thought that Proteſilaus, overwhelmed with confuſion, and burning with reſentment, would be glad to avoid him; but he was miſtaken: men without virtue, are without ſhame, and always ready to ſtoop to any meanneſs. Philocles modeſtly concealed himſelf, for fear the unhappy wretch ſhould ſee him: for he ſuppoſed, that, to ſee the proſperity of an enemy, which was founded on his ruin, would aggravate his miſery: but Proteſilaus ſought him out with eagerneſs, and endeavoured to excite his compaſſion, and engage him to ſolicit the king for permiſſion to return to Salentum. Philocles, however, was too ſincere to give him the leaſt hope that he would comply; and he knew, better than any other, the miſchiefs that his return would produce: but he ſoothed him with expreſſions of pity, offered him ſuch conſolation as his ſituation would admit,

mit, and exhorted him to propitiate the gods by purity of manners, and reſignation to his ſufferings. As he had heard that the king had taken from him all the wealth that he had unjuſtly acquired, he promiſed him two things, which he afterwards faithfully performed; to take his wife and children, who remained at Salentum, expoſed to all the miſeries of poverty, and all the dangers of popular reſentment, under his protection; and to ſend ſome ſupplies of money, to alleviate the diſtreſs he muſt ſuffer in a ſtate of baniſhment ſo remote from his country.

The wind being fair, Hegeſippus haſtened the departure of his friend. Proteſilaus ſaw them embark: his eyes were directed invariably towards the ſea; and purſued the veſſel, as ſhe made her way through the parting waves: and the wind every moment increaſed her diſtance: when his eye could diſtinguiſh it no more, its image was ſtill impreſſed upon his mind: at laſt, ſeized with the phrenzy of deſpair, he rolled himſelf in the ſands, tore his hair, and reproached the gods for the ſeverity of their juſtice; he at laſt called upon death, but even death rejected his petition to die, and diſdained to deliver him from the miſery, from which he wanted courage to deliver himſelf.

In the mean time, the veſſel, favoured by Neptune and the winds, ſoon arrived at Salentum. When the king was told that it was entering the port, he ran out with Mentor, to meet Philocles, whom he tenderly embraced, and expreſſed the utmoſt regret, at having ſo injuriouſly authorized an attempt upon his life. This acknowledgment was ſo far from degrading him in the opinion of his people, that every one conſidered it as the effort of an exalted mind, which, as it were, triumphed over its own failings, by confeſſing them with a view to reparation. The public joy at the return of Philocles, the friend of man, and at the wiſdom and goodneſs expreſſed by the king, was ſo great, that it overflowed in tears.

Philocles received the careſſes of his prince with the moſt

moſt reſpectful modeſty, and was impatient to eſcape from the acclamations of the people. He followed Idomeneus to the palace, and though Mentor and he had never ſeen each other before, there was immediately the ſame confidence between them, as if they had been familiar from their birth; as if the gods, who have withheld from the wicked the power of diſtinguiſhing the good, had imparted to the good, a faculty of immediately diſtinguiſhing each other; thoſe who have a love for virtue, cannot be together without being united by that virtue which they love. Philocles, after a ſhort time, requeſted the king to diſmiſs him to ſome retirement near Salentum, where he might live in the ſame obſcurity that he had enjoyed at Samos. The king granted his requeſt; but went almoſt every day, with Mentor, to viſit him in his retreat, where they conſulted how the laws might beſt be eſtabliſhed, and the government fixed upon a permanent foundation for the advantage of the people.

The two principal objects of their conſideration, were the education of children, and the manner of life to be preſcribed during peace. As to the children, Mentor ſaid, they belonged leſs to their parents, than to the ſtate: "They are the children of the commu-
"nity," ſaid he, "and they are, at once, its hope,
"and its ſtrength. It is too late to correct them,
"when habits of vice have been acquired; and it is
"doing little to exclude them from employments,
"when they are become unworthy of truſt. It is al-
"ways better to prevent evil, than to puniſh it. The
"prince, who is the father of his people, is more par-
"ticularly the father of the youth, who may be conſi-
"dered as the flower of the nation; and it is, in the
"flower, that care ſhould be taken of the fruit: a
"king, therefore, ſhould not diſdain to watch over
"the riſing generation, nor to appoint others to watch
"with him. Let him enforce, with inflexible con-
"ſtancy, the laws of Minos, which ordain, that chil-
"dren ſhall be ſo educated, as to endure pain without

" impatience, and expect death without terror: that " the contempt of luxury and wealth, ſhall be honour; " and injuſtice, ingratitude, and voluptuous idleneſs, in- " famy; that children, from their tendereſt youth, " ſhall be taught to commemorate the achievements " of heroes, the favourites of heaven, who have ſacri- " ficed private intereſt to their country, and ſignalized " their courage in battle; by joining in ſongs to their " honour, at once to animate them by examples of " heroic virtue, and harmonize their ſouls by muſic: " that they ſhould learn to be tender to their friends, " faithful to their allies, and equitable to all men, their " enemies not excepted: above all things, that they " ſhould be taught to dread the reproach of conſcience, " as an evil much greater than torture and death. If " theſe maxims are impreſſed early upon the heart, " with all the power of eloquence, and the charms of " muſic, there will be few, indeed, in whom they will " not kindle the love of virtue and of fame.

" It is," added Mentor, " of the utmoſt import- " ance to eſtabliſh public ſchools for inuring youth to " the moſt robuſt exerciſes, and preſerving them from " effeminacy and idleneſs, which render the moſt li- " beral endowments of nature uſeleſs." He adviſed the inſtitution of public games and ſhows, with as much variety as could be contrived, to rouſe the attention, and intereſt the paſſions of the people; but, above all, to render the body ſupple, vigorous, and active: and he thought it proper to excite emulation, by giving prizes to thoſe that ſhould excel. He wiſhed alſo, as the moſt powerful preſervation againſt a general depravity of manners, that the people might marry early; and that parents, without any views of intereſt, would leave the young men to the free choice of ſuch wives, as their inclination naturally led them to prefer.

But while theſe meaſures were concerted, to preſerve a blameleſs ſimplicity among the riſing generation, to render them laborious and tractable, and, at the ſame time, to give them a ſenſe of honour; Philocles, whoſe military

military genius made him fond of war, obſerved to Mentor, that it would ſignify little to inſtitute public exerciſes, if the youth were ſuffered to languiſh in perpetual peace, without bringing their courage to the teſt, or acquiring experience in the field: "The nation," ſays he, "will be inſenſibly enfeebled: courage will "relax into effeminate ſoftneſs: and a general depra-"vity, the neceſſary effect of uninterrupted abundance "and tranquillity, will render them an eaſy prey to "any warlike nation that ſhall attack them; and to "avoid the miſeries of war, they will incur the moſt "deplorable ſlavery."

"The calamities of war," ſaid Mentor, "are more "to be dreaded than you imagine. War never fails "to exhauſt the ſtate, and endanger its deſtruction, with "whatever ſucceſs it is carried on. Though it may "be commenced with advantage, it can never be finiſhed "without danger of the moſt fatal reverſe of fortune: "with whatever ſuperiority of ſtrength an engage-"ment is begun, the leaſt miſtake, the ſlighteſt accident, "may turn the ſcale, and give victory to the enemy. "Nor can a nation that ſhould be always victorious "proſper; it would deſtroy itſelf, by deſtroying others: "the country would be depopulated, the ſoil untilled, "and trade interrupted; and, what is ſtill worſe, the "beſt laws would loſe their force, and a corruption of "manners inſenſibly take place. Literature will be "neglected among the youth; the troops, conſcious of "their own importance, will indulge themſelves in the "moſt pernicious licentiouſneſs with impunity, and the "diſorder will neceſſarily ſpread through all the bran-"ches of government. A prince, who, in the acqui-"ſition of glory, would ſacrifice the lives of half his ſub-"jects, and the happineſs of the reſt, is unworthy of "the glory he would acquire; and deſerves to loſe "what he rightfully poſſeſſes, for endeavouring un-"juſtly to uſurp the poſſeſſions of another.

"It is, however, eaſy to exerciſe the courage of the "people in time of peace. We have already inſtituted

" public exercises, and assigned prizes to excite emu-
" lation; we have directed that the achievements of
" the brave shall be celebrated in songs to their honour,
" which will kindle, in the breasts even of children, a
" desire of glory, and animate them to the exercise of
" heroic virtue; we have also taken care, that they shall
" be inured to sobriety and labour: but this is not all.
" When any of your allies shall be engaged in war, the
" flower of your youth, particularly those who appear
" to have a military genius, and will profit most by ex-
" perience, should be sent as auxiliaries into the service:
" you will thus stand high in the estimation of the
" states with which you are connected: your friendship
" will be sought, and your displeasure dreaded; and,
" without being engaged in war in your own country,
" and at your own expence, you will always have a nume-
" rous youth of habitual courage and experimental skill.
" Though you are at peace yourselves, you should
" treat, with great honour, those who have distin-
" guished abilities for war: for the best way of keep-
" ing war at a distance, is to encourage military know-
" ledge; to honour those who excel in the profession
" of arms; and to have some of your people always in
" foreign service, who will know the strength and dis-
" cipline of the neighbouring states, and the manner of
" their military operations, to be, at once, superior to
" the ambition that would court war, and the effe-
" minacy that would fear it. Thus being always
" prepared for war, when you are driven into it by ne-
" cessity; you will find, that the necessity of making
" war will seldom happen.

" When your allies are about to make war upon
" each other, you should always interfere as mediator.
" You will thus acquire a genuine and lasting glory,
" which sanguinary conquest can never give; you will
" gain the love and esteem of foreign nations, and be-
" come necessary to them all: you will rule other states
" by the confidence they place in you, as you govern
" your own by the authority of your station; you will

" be

" be the common repoſitory of their ſecrets, the arbiter " of their differences, and the object of their love: " your fame will then fly to the remoteſt regions of the " earth: and your name, like incenſe from the altars of " the gods, ſhall be wafted from clime to clime, as far " as virtue can be known and loved. If, in poſſeſſion " of this influence, and this honour, a neighbouring " nation ſhould, contrary to all the rules of juſtice, " commence hoſtilities againſt you, it would find you " diſciplined and ready; and, which is yet more effec- " tual ſtrength, beloved and ſuccoured when you are " in danger: your neighbours will be alarmed for them- " ſelves, and conſider your preſervation as eſſential to " public ſafety. This will be your ſecurity, and in " compariſon of which walls and ramparts are no de- " fence; this is true glory; the bright reality, which " few kings have diſtinguiſhed and purſued; which " few kings have not left unknown behind them, to " follow an illuſive phantom, ſtill diſtant from the " prize, in proportion to their ſpeed!"

When Mentor had done ſpeaking, Philocles fixed his eyes upon him with an aſtoniſhment that prevented reply; then, looking upon the king, he was delighted to perceive, that he drank the wiſdom which flowed from the lips of the ſtranger, as the traveller, thirſting in the deſart, drinks of an unexpected ſpring.

Thus Minerva, under the figure of Mentor, eſtabliſhed the beſt laws, and the wiſeſt principles of government, at Salentum; not ſo much that the kingdom of Idomeneus might flouriſh, as to ſhew Telemachus, at his return, by a ſtriking example, what may be effected by a wiſe government, with reſpect to the happineſs of the people, and the honour of the prince.

END OF THE FOURTEENTH BOOK.

BOOK XV.

Telemachus, in the camp of the allies, gains the friendſhip of Philoctetes, who was not at firſt favourably diſpoſed to him, on his father's account. Philoctetes relates his adventures; and introduces a particular account of the death of Hercules, by the poiſoined garment which the centaur Neſſus had given to Deianira; he relates how he obtained from that hero his poiſoned arrows, without which the city of Troy could not have been taken; how he was puniſhed for betraying his ſecret, by various ſufferings in the iſland of Lemnos; and how Ulyſſes employed Neoptolemus to engage him in the expedition againſt Troy, where he was cured of his wound.

TELEMACHUS, in the mean time, was diſplaying his courage among the perils of war. As ſoon as he had quitted Salentum, he applied himſelf with great diligence to gain the eſteem of the old commanders, whoſe reputation and experience were conſummate. Neſtor, who had before ſeen him at Pylos, and who had always loved Ulyſſes, treated him as if he had been his ſon; he gave him many leſſons of inſtruction, and illuſtrated his precepts by examples. He related all the adventures of his youth, and told him the moſt remarkable achievements which he had ſeen performed by the heroes of the preceding age; for the memory of Neſtor, who had lived to ſee three generations, contained the hiſtory of ancient times, with the ſame fidelity as an inſcription upon marble or braſs.

Philoctetes did not at firſt regard Telemachus with the ſame kindneſs: the enmity, which he had ſo long cheriſhed in his breaſt againſt Ulyſſes, prejudiced him againſt his ſon, and he could not ſee without pain that the gods appeared to intereſt themſelves in his fortunes, and to intend him a glory equal to that of the heroes by whom Troy had been overthrown. But the unaffected modeſty of Telemachus at length ſurmounted his reſentment,

ment, and he could not but love that virtue which appeared so amiable and sweet. He frequently took him aside, and talking to him with the most unreserved confidence, "My son," said he, "for I now make no "scruple to call you so, I must confess that your fa- "ther and I have been long enemies to each other. I "acknowledge also that my enmity was not softened "by mutual danger and mutual success, for it conti- "nued unabated after we had laid Troy in ruins; and "when I saw you, I found it difficult to love even "virtue in the son of Ulysses, I have often reproached "myself for this reluctance, which, however, I still "felt: but virtue, when it is gentle, placid, ingenuous, "and unassuming, must at last compel affection and "esteem." Philoctetes, in the course of these conversations, was insensibly led to acquaint Telemachus, with what had given rise to the animosity between him and Ulysses.

"It is necessary," said he, "that I should tell my "story from the beginning. I was the inseparable com- "panion of Hercules, the great example of divine vir- "tue, the destroyer of monsters, whose prowess was a "blessing to the earth; and, compared with whom, "all other heroes are but as reeds to the oak, or spar- "rows to the eagle. Love, a passion that has pro- "duced every species of calamity, was the cause of his "misfortunes; and his misfortunes were the cause of "mine. To this shameful passion, the virtues of Her- "cules were opposed in vain; and, after all his con- "quests, he was himself the sport of Cupid. He never "remembered, without a blush of ingenuous shame, his "having laid by his dignity, to spin in the chamber "of Omphale, like the most abject and effeminate of "men: he has frequently deplored this part of his life, "as having sullied his virtue, and obscured the glory of "his labours; and yet, such is the weakness and in- "consistency of man, who thinks himself all-sufficient, "and yet yields without a struggle, the great Hercules "was again taken in the snare of love, and sunk again

"into

" into a captivity, which he had ſo often remembered
" with indignation and contempt. He became ena-
" moured of Deianira, and would have been happy if
" he had continued conſtant in his paſſion for this wo-
" man, whom he made his wife; but the youthful
" beauty of Iole, to whom the graces had given all
" their charms, ſoon ſeduced him to a new paſſion.
" Deianira became jealous; and unhappily recollected
" the fatal garment, which had been given her by Neſ-
" ſus, the Centaur, when he was dying, as a certain
" means of reviving the love of Hercules, if he ſhould
" ever neglect her for another. This garment had im-
" bibed the blood of the Centaur, to which the arrows
" that ſlew him had communicated its poiſon: for the
" arrows of Hercules were dipped in the blood of the
" Lernæan Hydra, which gave them a malignity ſo
" powerful, that the ſlighteſt wound they could make
" was mortal.

" As ſoon as Hercules had put on the garment, he felt
" the poiſon burn even to the marrow in the bone: he
" cried out, in his agony, with a voice more than hu-
" man; the ſound was returned by mount Oeta, the echo
" deepened in the vallies, and the ſea itſelf ſeemed to be
" moved. The roar of the moſt furious bulls when they
" fight, was not ſo dreadful as the cries of Hercules.
" Lycas, who brought him the garment from Deianira,
" happened unfortunately to approach him: he ſeized
" him in the diſtraction of his torments, and whirling
" him round, as a ſlinger whirls a ſtone that he would
" diſmiſs with all his ſtrength, he threw him from the
" top of the mountain; and falling into the ſea, he was
" immediately transformed into a rock, which ſtill retains
" the figure of a man, and which ſtill beaten b ythe ſurge,
" alarms the pilot, while he is yet diſtant from the ſhore.

" After the fate of Lycas, I thought I could truſt
" Hercules no more; and, therefore, endeavoured to
" conceal myſelf in the caverns of the rock. From this
" retreat, I ſaw him, with one hand, root up the lofty
" pines that towered to the ſky, and oaks which had re-

" pelled

" pelled the ſtorms of ſucceſſive generations; and, with
" the other, endeavour to tear off the fatal garment which
" adhered like another ſkin, and ſeemed to be incorpo-
" rated with his body: in proportion as he tore it off,
" he tore off alſo the fleſh: his blood followed in a tor-
" rent, and the earth was impurpled round him. But
" his virtue at length ſurmounted his ſenſe of pain, and
" he cried out, " Thou art witneſs, O Philoctetes! to
" the torments, which the gods inflict upon me, and they
" are juſt: I have offended heaven, and violated the
" vows of connubial love: after all my conqueſts, I
" have meanly given up my heart to forbidden beauty:
" I periſh, and am content to periſh, that divine juſtice
" may be ſatisfied. But alas! my dear friend! whither
" art thou fled! Tranſported by exceſs of pain, I have,
" indeed, deſtroyed unhappy Lycas, by an act of cruelty
" for which I abhor myſelf: he was a ſtranger to the
" poiſon that he brought me; he committed no crime,
" he deſerved no puniſhment. But could the ſacred ties
" of friendſhip be forgotten! could I attempt the life
" of Philoctetes! My love for him, can ceaſe only with
" my life; into his breaſt will I breathe my depart-
" ing ſpirit; and to his care, will I confide my aſhes.
" Where art thou, then, my dear Philoctetes? where
" art thou, Philoctetes, the only object of my hope on
" earth?"

" Struck with this tender expoſtulation, I ruſhed to-
" wards him, and he ſtretched out his arms to embrace
" me: yet, before I reached him, he drew them back,
" leſt he ſhould kindle in my boſom the fatal fires that
" conſumed his own. " Alas!" ſaid he, " even this
" conſolation is denied me!" He then turned from me;
" and collecting all the trees that he had rooted up, in-
" to a funeral pile, upon the ſummit of the mountain,
" he aſcended it with a kind of dreadful tranquillity:
" he ſpread under him the ſkin of the Nemean lion,
" which, while he was traverſing the earth, from one
" extremity to the other, deſtroying monſters, and ſuc-
" couring diſtreſs, he had worn as a mantle; and re-

" clining

" clining upon his club, he commanded me to ſet
" fire to the wood. This command, though I trem-
" bled with horror, I could not refuſe to obey; for his
" miſery was ſo great that life was no longer a bounty
" of heaven; and I feared, that, in the extremity of
" his torment, he might do ſomething unworthy of
" the virtue which had aſtoniſhed the world.

" When he perceived that the pile had taken fire;
" Now," ſaid he, " my dear Philoctetes! I know that
" thy friendſhip is ſincere: for my honour is dearer to
" thee, than my life; may thy reward be from heaven!
" I give thee all I can beſtow: theſe arrows, dipped in
" the blood of the Lernæan Hydra, I valued more than
" all that I poſſeſſed; and they are thine. Thou knoweſt,
" that the wounds which they make, are mortal; they
" rendered me invincible, and ſo they will render thee;
" nor will any man dare to lift up his hand againſt
" thee. Remember that I die faithful to our friend-
" ſhip; and forget not how cloſe I held thee to my
" heart. If thou art, indeed, touched with my mis-
" fortunes, there is ſtill one conſolation in thy power;
" promiſe to acquaint no man with my death, and never
" to reveal the place where thou ſhalt hide my aſhes."
" I promiſed, in an agony of tenderneſs and grief;
" and I conſecrated my promiſe by an oath. A beam
" of joy ſparkled in his eyes; but a ſheet of flame im-
" mediately ſurrounded him, ſtifled his voice, and al-
" moſt hid him from my ſight: I caught, however, a
" glimpſe of him through the flame; and I perceived
" that his countenance was as ſerene, as if he had been
" ſurrounded with feſtivity and joy at the banquet of
" a friend, covered with perfume, and crowned with
" flowers.

" The flame quickly conſumed his terreſtrial and mor-
" tal parts: of that nature, which he had received from
" his mother Alcmena, there were no remains; but he
" preſerved, by the decree of Jove, that pure and im-
" mortal eſſence, that celeſtial flame, the true principle
" of life, which he had received from the father of the
" gods,

" gods; with the gods, therefore, he drank immortali-
" ty under the golden roofs of Olympus, and they gave
" him Hebe to wife; the lovely Hebe, the goddess of
" Youth, who had filled the bowl of nectar to Jupiter,
" before that honour was bestowed upon Ganymede.

" In the mean time, the arrows that had been given
" me as a pledge of superior prowess and fame, proved
" an inexhaustible source of misfortune. When the con-
" federate princes of Greece undertook to revenge the
" wrong done to Menelaus by Paris, who had basely
" stolen away Helen, and to lay the kingdom of Priam
" in ruins, they learned from the oracle of Apollo, that,
" in this enterprise, they would never succeed, if they
" did not take with them the arrows of Hercules.

" Your father Ulysses, whose penetration and activity
" rendered him superior in every council, undertook to
" persuade me to accompany them to the siege of Troy;
" and to take the arrows of Hercules, which he be-
" lieved to be in my possession, with me. It was now
" long since Hercules had appeared in the world; no
" exploit of the hero was related; and monsters and rob-
" bers began to appear with impunity. The Greeks
" knew not what opinion to form concerning him; some
" affirmed that he was dead; others, that he was gone
" to subdue the Scythians under the frozen bear; but
" Ulysses maintained that he was dead, and engaged
" to make me confess it. He came to me while I was
" still lamenting the loss of my illustrious friend with
" inconsolable sorrow; he found it extremely difficult
" to speak to me, for I avoided the sight of mankind;
" I could not think of quitting the deserts of mount
" Oeta, where I had been witness to the death of Al-
" cides: and was wholly employed in forming his image
" in my mind, and weeping at the remembrance of his
" sufferings, which every view of these mournful places
" renewed. But, upon the lips of your father, there
" was a sweet and irresistible eloquence: he seemed to
" take an equal part in my affliction, and when I wept,
" he wept with me; he gained upon my heart, by an

" insen-

" insensible approach: and he obtained my confidence,
" even before I knew it. He interested my tenderness
" for the Grecian princes, who had undertaken a just
" war, in which, without me, they could not be success-
" ful: he could not, however, draw from me the secret
" that I had sworn to keep; but, though I did not con-
" fess it, he had sufficient evidence that Hercules was
" dead, and he pressed me to tell him where I had con-
" cealed his ashes.

" I could not think of perjury, without horror: and
" yet, alas! I eluded the vow that I had made to Her-
" cules and to heaven. I discovered the place where
" I had deposited the remains of the hero, by striking
" it with my foot; and the gods have punished me
" for the fraud. I then joined the confederates, who
" received me with as much joy, as they would have re-
" ceived Hercules himself. When we were on shore at
" the island of Lemnos, I was willing to show the Greeks
" what my arrows would do; and, therefore, prepared
" to shoot a deer, which I saw rush into the forest;
" but, by some accident, I let the shaft slip out of my
" hand, and falling on my foot, it gave me a wound, of
" which I still feel the effects. I was immediately
" seized with the same pains that had destroyed Her-
" cules: and the echoes of the island repeated my com-
" plaints day and night. A black and corrupted blood
" flowed incessantly from my wound, infected the air,
" and filled the camp with an intolerable stench: the
" whole army was struck with horror at my condition,
" and concluded it to be the just punishment of the gods.

" Ulysses, who had engaged me in the expedition,
" was the first to abandon me, as I have since learned,
" because he preferred victory and the common interest
" of Greece, to private friendship, and the punctilios of
" decorum. The horror of my wound, the infection that
" it spread, and the dreadful cries that it forced from
" me, produced such an effect upon the army, that it was
" no longer possible to sacrifice in the camp. But when
" the Greeks abandoned me by the counsel of Ulysses,

" I

" I conſidered his policy, as the moſt aggravated inhu-
" manity, and the baſeſt breach of faith. I was blinded
" by prejudice and ſelf-love; and did not perceive that
" the wiſeſt men were moſt againſt me, and that the
" gods themſelves were become my enemies.

" I remained, during almoſt the whole time that Troy
" was beſieged, alone, without ſuccour, without conſo-
" lation, without hope; the victim of intolerable an-
" guiſh, in a deſolate iſland, where I ſaw no object but
" the rude productions of uncultivated nature, and heard
" only the roaring of the ſurge that was broken againſt
" the rocks. In one of the mountains of this deſart, I
" found a cavern; the ſummit, which towered to the
" ſkies, was divided into a fork; and, at the bottom,
" was a ſpring of clear water. This cavern, my only
" dwelling, was the retreat of wild beaſts, of various
" kinds, to whoſe fury I was expoſed night and day: I
" gathered a few leaves into an heap for my bed; and
" my whole poſſeſſions were a wooden veſſel of the rudeſt
" workmanſhip, and a few tattered garments, which I
" wrapt round my wound to ſtaunch the blood, and
" uſed alſo to clean it. In this place, forſaken of man,
" and hateful to the gods, I ſometimes endeavoured to
" ſuſpend the ſenſe of my miſery, by ſhooting at the pi-
" geons and other birds that flew round the rock:
" When I had brought one to the ground, I crawled
" with great pain and difficulty to take it up, that it
" might ſerve me for food; and thus, my own hands
" provided me ſubſiſtence.

" The Greeks, indeed, left me ſome proviſions,
" when they quitted the iſland; but theſe were ſoon ex-
" hauſted. I dreſſed ſuch as I procured, at a fire which
" I kindled by ſtriking a flint: and this kind of life,
" rude and forlorn as it was, would not have been un-
" pleaſing to me, the ingratitude and perfidy of man
" having reconciled me to ſolitude, if it had not been
" for the pain that I endured from my wound, and
" the perpetual review of my ſingular misfortunes.
" What! ſaid I to myſelf, ſeduce a man from his

" country, upon pretence that he alone can avenge the
" cauſe of Greece: and then leave him in an uninha-
" bited iſland, while he is aſleep! for I was aſleep,
" when the Greeks deſerted me: and you may judge in
" what an agony of conſternation and grief I awoke,
" and ſaw their fleet ſtanding from the ſhore. I looked
" round me, to find ſome gleam of comfort; but all
" was deſolation and deſpair.

" This iſland had neither port nor commerce; and
" was not only without inhabitants, but without viſi-
" tors, except ſuch as came by force. As no man ſet
" foot on the ſhore, but thoſe who were driven thither
" by tempeſts, I could hope for ſociety, only by ſhip-
" wreck; and I knew, that if diſtreſs ſhould force any
" unfortunate mariners upon the iſland, they would
" not dare to take me with them when they left it, leſt
" they ſhould incur the reſentment not of the Greeks
" only, but of the gods. I ſuffered remorſe, and pain,
" and hunger, ten years; I languiſhed with a wound
" that I could not cure; and hope itſelf was extin-
" guiſhed in my breaſt.

" One day, as I returned from ſeeking ſome me-
" dicinal herbs for my wound, I was ſurpriſed to find,
" at the entrance of my cave, a young man of a grace-
" ful appearance, but a lofty and heroic port. I took
" him, at the firſt glance, for Achilles, whom he great-
" ly reſembled in his features, aſpect, and deportment;
" and I was convinced of my miſtake, only by his age.
" I obſerved that his whole countenance expreſſed per-
" plexity and compaſſion: he was touched to ſee with
" what pain and difficulty I crawled along; and his
" heart melted at my complaints; which the echoes of
" the ſhore returned.

" I called out, while I was yet at a diſtance, " O
" ſtranger; what misfortunes has caſt thee upon this
" iſland, forſaken of men? I know thy habit to be
" Grecian! an habit, which, in ſpight of my wrongs,
" I love. O! let me hear thy voice! and once more
" find, upon thy lips, that language which I learned
" in

" in infancy, and which this dreadful ſolitude has ſo " long forbidden me to ſpeak. Let not my appearance " alarm you; for the wretch whom you behold, is not " an object of fear, but of pity." The ſtranger had no ſooner anſwered, " I am a Greek," than I cried out, " After ſuch ſilence without aſſociate, ſuch pain " without conſolation, how ſweet is the ſound! O my " ſon! what misfortune, what tempeſt, or rather, " what favourable gale has brought thee hither, to put " an end to my ſufferings?" He replied, " I am of " the Iſland of Scyros, whither I am about to return; " and it is ſaid, that I am the ſon of Achilles: I have " now anſwered your enquiries." " So brief a reply left " my curioſity unſatisfied: " O ſon of Achilles, ſaid I, " the friend of my heart, who wert foſtered by Lyco- " medes with the tenderneſs of a parent, whence art " thou come, and what has brought thee to this place?" " I come, from the ſiege of Troy." " Thou waſt not, " ſaid I, in the firſt expedition." " Waſt thou in it " then?" ſaid he. " I perceive, ſaid I, that thou " knoweſt neither the name, nor the misfortunes of " Philoctetes. Wretch that I am! perſecutors inſult " me in my calamity. Greece is a ſtranger to my ſuf- " ferings, which every moment increaſe. The Atrides " have reduced me to this condition: may the gods re- " ward them as they deſerve!"

" I then related the manner in which I had been " abandoned by the Greeks: and, as ſoon as Neoptole- " mus had heard my complaints, he made me the " confidant of his own." " After the death of Achil- " les," ſaid he,—" How!" ſaid I, " is Achilles " dead? Forgive the tears that interrupt you, for I " owe them to the memory of your father." " Such " interruption," replied Neoptolemus, " is ſoothing to " my ſorrow: what can ſo much alleviate my loſs as the " the tears of Philoctetes?"

" Neoptolemus then reſumed his ſtory." " After " the death of Achilles," ſaid he, " Ulyſſes and Phe- " nix came to me, and told me that Troy could not be

" taken, till I came to the ſiege. I was eaſily per-
" ſuaded to go with them; for my grief for the death
" of Achilles, and a deſire of inheriting his glory in ſo
" celebrated a war, were inducements that almoſt made
" perſuaſion unneceſſary. When I arrived at Sigeum,
" the whole army gathered round me: every one was
" ready to ſwear, that he beheld Achilles; but, alas!
" Achilles was no more. If the preſumption of youth
" and inexperience, I thought I might hope every thing
" from thoſe who were ſo liberal of praiſe; I therefore
" demanded my fathers arms of the Atrides; but their
" anſwer was a cruel diſappointment of my expecta-
" tions:" " You ſhall have, ſaid they, whatever elſe
" belonged to your father; but his arms are alotted
" to Ulyſſes."

" This threw me into confuſion, and tears, and
" rage. But Ulyſſes replied, without emotion, " You
" have not endured, with us, the dangers of a tedious
" ſiege; you have not merited ſuch arms; you have
" demanded them too proudly, and they ſhall never be
" yours." " My right being thus unjuſtly wreſted
" from me, I am returning to the iſle of Scyros, yet
" more incenſed againſt the Atrides than Ulyſſes: to
" all who are their enemies may the gods be friends!
" And now, Philoctetes, I have told thee all."

" I then aſked Neoptolemus, how it happened that
" Ajax, the ſon of Telamon, did not interpoſe to
" prevent ſo flagitious an injuſtice?" " Ajax," ſaid
he, " is dead." " Is Ajax dead," ſaid I, " and
" Ulyſſes alive, and proſperous?" I then enquired after
" Antilochus, the ſon of Neſtor; and Patroclus, the fa-
" vourite of Achilles: " They alſo, ſaid he, are dead."
" Alas," ſaid I, " are Antilochus and Patroclus dead?
" How does war, with unrelenting and undiſtinguiſh-
" ing deſtruction, ſweep away the righteous, and ſpare
" the wicked! Ulyſſes lives; and ſo, I doubt not, does
" Therſites. Such is the ordination of the gods! and
" yet we ſtill honour them with praiſe."

" While I was thus burning with reſentment againſt
" your

" your father, Neoptolemus continued to deceive me:" " I am going," ſaid he " with a mournful accent, to " live content in the iſle of Scyros; which, though un- " cultivated and obſcure, is yet far from the armies " of Greece, where evil prevails over good. Farewel! " may the gods vouchſafe to reſtore thy health!" " O " my ſon!" ſaid I, " I conjure thee by the manes of " thy father, by thy mother, and by all that is dear to " thee upon earth, not to leave me alone in this extre- " mity of pain and ſorrow: I know I ſhall be a burthen " to you, but it would diſgrace your humanity to " leave me here. Place me in the prow, the ſtern, or " even the hold of your veſſel, wherever I ſhall leaſt of- " fend you: in the eſtimation of a noble mind, there is " glory in doing good. Do not abandon me in a de- " ſart, where there are no traces of men: take me with " you to Scyros; or leave me at Eubœa, where I ſhall " be near to Mount Oeta, to Trachin, and the pleaſing " banks of Theſſalian Sperchius; or ſend me back to " my father! Alas! my tears ſuggeſt, that my fa- " ther is dead: I ſent to him for a veſſel, which has " never arrived; and it is, therefore, certain, either " that he is dead, or that thoſe who promiſed to ac- " quaint him with my diſtreſs have betrayed their truſt. " My laſt hope is in thee, O my ſon! Conſider the un- " certainty of all ſublunary things: the proſperous " ſhould fear to abuſe proſperity; and never fail to ſuc- " cour the diſtreſs which they are liable to feel!"

" Such, in the intolerable anguiſh of my mind, was " my addreſs to Neoptolemus, and he promiſed to take " me with him. My heart then leaped for joy: " O " happy day!" ſaid I; " O amiable Neoptolemus! " worthy to inherit the glory of thy father! Ye dear " companions, with whom I ſhall return to the world " of life, ſuffer me to bid this mournful retreat fare- " wel: ſee where I have lived, and conſider what I " have endured! My ſufferings have been more than " another could ſuſtain; but I was inſtructed by neceſ- " ſity, and ſhe teaches what otherwiſe could not be

" known: thoſe who are without ſufferings are without
" knowledge: they diſtinguiſh neither good nor evil;
" and are, alike, ſtrangers to mankind, and to them-
" ſelves." After this effuſion of my heart, I took my
" bow and arrows in my hand.

" Neoptolemus then requeſted that I would per-
" mit him to kiſs the celebrated arms, that had been
" conſecrated by the invincible Alcides. To you," ſaid I, " all things are permitted: you, my ſon, reſtore
" me to light and life, to my country, my father, my
" friends, and myſelf: you may touch theſe arms; and
" boaſt that you are the only Greek who deſerves to
" touch them." Neoptolemus immediately came into
" my cell, to admire my arrows. At this moment a
" ſudden pang totally ſuſpended my faculties: I no longer
" knew what I did, but called for a ſword, that I might
" cut off my foot. I cried out for death, and reproached
" him with delay; " Burn me," ſaid I " to Neoptole-
" mus, this moment, as I burnt the ſon of Jove upon
" mount Oeta. O earth! receive a dying wretch, who
" ſhall never more riſe from thy boſom." I fell imme-
" diately to the ground without appearance of life, a ſtate
" in which theſe fits of pain uſually left me: a profuſe
" ſweat at length relieved me, and a black and corrupted
" ichor flowed from my wound. While I continued in-
" ſenſible, it would have been eaſy for Neoptolemus to
" have carried off my arms; but he was the ſon of Achil-
" les, and his nature was ſuperior to fraud.

" When I recovered, I perceived great confuſion in his
" countenance; and he ſighed like a man new to diſſimu-
" lation, and practiſing it with violence to himſelf:
" What" ſaid I, " do you meditate to take advantage
" of my infirmity?" " You muſt go with me," ſaid he, " to the ſiege of Troy." " What do I hear!" ſaid I; " I am betrayed. O my ſon! give me back
" the bow; to withhold it, is to rob me of life. Alas!
" he anſwers me nothing; he looks ſteadily upon me,
" without emotion; over his heart I have no power.
" Ye winding ſhores! ye promontories, that over-hang

" the

" the deep; ye broken rocks! ye ſavage beaſts, that
" prowl theſe ſcenes of deſolation! I complain to you;
" for, beſides you, there are none to whom I can com-
" plain: to you my groans are familiar. Muſt I be
" thus betrayed by the ſon of Achilles! He robs me of
" the bow, which the hand of Hercules has made ſa-
" cred; he would compel me to the camp of Greece, as
" a trophy of the war; nor ſees, that his victory is not
" over the living but the dead, a ſhade, a phantom, that
" exiſts only in idea! O that he had aſſailed me when
" my vigour was unimpaired; but even now he has
" taken me by ſurpriſe. What expedient ſhall I try!
" Reſtore what thou haſt taken; reſtore my arms, O
" my ſon! and let thy conduct be worthy of thy father
" and thyſelf. What doſt thou anſwer! Thou art in-
" exorably ſilent. To thee, thou barren rock, I
" once more return, naked and miſerable, forlorn and
" deſtitute! In this cave I ſhall periſh alone; for
" having no weapon to deſtroy the beaſts, the beaſts
" will inevitably devour me; and why ſhould I deſire
" to live! But as to thee, my ſon, the mark of wick-
" edneſs is not upon thee; thou art, ſurely, the inſtru-
" ment of another's hand! Reſtore my arms, and leave
" me to my fate!"

" Neoptolemus was touched with my diſtreſs; the
" tear ſtarted to his eye; and he ſighed to himſelf,
" Would to God that I had ſtill continued at Scyros!"
" At this moment I cried out, " What do I ſee! ſurely
" that is Ulyſſes! Immediately the voice of Ulyſſes
" confirmed it, and he anſwered, " It is I." If the
" gloomy dominions of Pluto had been diſcloſed before
" me, and I had ſuddenly beheld the ſhades of Tartarus,
" which the gods themſelves cannot ſee without dread, I
" ſhould not have been ſeized with greater horror. Then
" cried out again, " I atteſt thee, O earth of Lemnos!
" O ſun! doſt thou behold and ſuffer thus?" Ulyſſes an-
" ſwered without emotion, " This is ordained by Jupi-
" ter, and I but execute his will." " Dareſt thou,"
ſaid I, " profane the name of Jove, with unhallowed
" lips?

" lips? Haſt thou not compelled this youth, to prac-
" tiſe a fraud, which his ſoul abhors?" " We come,
" replied Ulyſſes, neither to deceive, nor injure you:
" we come to deliver you from ſolitude and miſery,
" to heal your wound, to give you the glory of ſub-
" verting Troy, and reſtore you in ſafety to your na-
" tive country. It is thyſelf, and not Ulyſſes, that is
" the enemy of Philoctetes."

" I anſwered only by reproaches and inſult: " Since
" thou haſt abandoned me upon this inhoſpitable
" coaſt," ſaid I, " why haſt thou interrupted ſuch reſt
" as it can give? Go, and ſecure to thyſelf the glory
" of battle, and the delights of peace, enjoy the ſweets
" of proſperity with the Atrides, and leave pain and
" ſorrow to me. Why ſhouldſt thou compel me to go
" with thee? I am ſunk into nothing: I am dead al-
" ready. Thou waſt once of opinion, that I ought to
" be left here; that my complaints, and the infection
" of my wound, would interrupt the ſacrifices of the
" gods: and why is not this thy opinion now? Thou
" author of all my miſery! may the gods—But the
" gods hear me not; they take part with my enemy!
" O my country! theſe eyes ſhall behold thee no more!
" O ye gods! if there is yet one among you, ſo juſt
" as to compaſſionate my wrongs, avenge them! puniſh
" Ulyſſes, and I ſhall believe that I am whole!"

" While I was thus indulging an impotent rage,
" your father looked upon me with a calm compaſſion,
" which, inſtead of reſenting the intemperate ſallies
" of a wretch diſtracted by misfortune, makes allow-
" ance for his infirmity, and bears with his exceſs: he
" ſtood ſilent, and unmoved, in the ſtability of his
" wiſdom, till my paſſion ſhould be exhauſted by its
" own violence; as the ſummit of a rock ſtands un-
" ſhaken, while it is beaten by the winds, which, at
" length wearied by their idle fury, are heard no more.
" He knew that all attempts to reduce the paſſions to
" reaſon, are ineffectual, till their violence is paſt;
" when I pauſed, therefore, and not before, he ſaid,

" Where

" Where are now, O Philoctetes! thy reaſon and thy " courage? This is the moment in which they can " moſt avail thee! If thou ſhalt refuſe to follow us, " and to concur with the great deſign which Jupiter " has formed for thee, farewel: thou art not worthy to " achieve the deliverance of Greece, or the deſtruction " of Troy. Live ſtill an exile in Lemnos: theſe arms, " which I have ſecured, will obtain a glory for Ulyſſes, " that was deſigned for thee. Let us depart, Neopto- " lemus! argument is loſt upon him; and compaſſion " for an individual ſhould not make us give up the " common intereſt of Greece."

" This drew me into a new tranſport of rage; and " I was like a lioneſs, when ſhe is robbed of her young, " and makes the woods echo with her roar. " O " cave!" ſaid I, " thou ſhalt not henceforth be for- " ſaken; I will enter thee as my grave for ever: re- " ceive me, O manſion of ſorrow! receive me to famine " and deſpair! O for a ſword, that I might die at once! " O that the birds of prey would devour me! my ar- " rows ſhall pierce them no more. O ineſtimable bow, " conſecrated by the hand of the ſon of Jove! O Her- " cules! if thou art ſtill conſcious to what paſſeth on " earth, does not thy breaſt burn with indignation? " This bow is no longer in the poſſeſſion of thy friend, " but in the profane and faithleſs hands of Ulyſſes? " Come, without fear, ye birds of prey, and ye beaſts " of the deſarts, to your ancient dwelling! there are " now no fatal arrows in my hand: wretch that I am! " I can wound you no more: come then, and devour " me. Or rather, inexorable Jove! let thy thunders " cruſh me to nothing."

" Your father, having tried every other art of per- " ſuaſion in vain, thought it beſt to return me my arms; " he, therefore, made a ſign to Neoptolemus for that " purpoſe, who inſtantly put the arrows and the bow " into my hand." " Thou art, indeed," ſaid I, " the " ſon of Achilles, and worthy of his blood! but ſtand " aſide that I may pierce my enemy to the heart." I

" then

" then drew an arrow againſt your father, but Neop-
" tolemus held my hand: " Your anger," ſays he,
" diſtracts you; you are not conſcious of the enormity
" you would commit."

" But Ulyſſes ſtood equally unmoved, againſt danger
" and reproach; and his patience and intrepidity ſtruck
" me with reverence and admiration: I was aſhamed of
" the tranſport which hurried me to uſe, for his deſtruc-
" tion, the arms that he had reſtored: my reſentment,
" however, was not yet wholly appeaſed; and I was griev-
" ed, beyond comfort, to have received weapons from a
" man whom I could not love. But my attention was now
" engaged by Neoptolemus: " Know," ſaid he, " that
" the divine Helenus, the ſon of Priam, came to us
" from the city, impelled by the command and inſpira-
" tion of the gods, and diſcloſed to us the ſecrets of
" futurity." " Unhappy Troy," ſaid he, " muſt fall;
" but not till he who bears the ſhafts of Hercules
" ſhall come againſt her. Under the walls of Troy
" only, he can be cured: the ſons of Æſculapius ſhall
" give him health."

" At this moment I felt my heart divided: I was
" touched with the ingenuous ſimplicity of Neoptole-
" mus, and the honeſty with which he had reſtored my
" bow; but I could not bear the thought of ſubmit-
" ting to Ulyſſes, and a falſe ſhame held me ſome time
" in ſuſpenſe." " Will not the world," ſaid I, " de-
" ſpiſe me, if I become, at laſt, the aſſociate of Ulyſſes
" and the Atrides?"

" While I ſtood thus torpid in ſuſpenſe, I was ſud-
" denly rouſed by a voice that was more than human;
" and looking up, I ſaw Hercules: he deſcended in a
" ſhining cloud, and was ſurrounded with rays of glo-
" ry. He was eaſily diſtinguiſhed, by his ſtrong fea-
" tures, his robuſt form, and the graceful ſimplicity of
" his geſture; but, in his preſent appearance, there
" was a loftineſs and dignity, not equally conſpicuous,
" when he was deſtroying monſters upon earth."
" Thou heareſt," ſaid he, " and thou beholdeſt Her-
" cules.

" cules. I am deſcended from Olympus, to acquaint
" thee with the commands of Jove. Thou knoweſt
" by what labours I acquired immortality; and if thou
" wouldſt follow me in the path of glory, the ſon of
" Achilles muſt be now thy guide. Thy wound ſhall
" be healed; Paris, who has filled the world with ca-
" lamity, ſhall fall by my arrows from thy hand. When
" Troy ſhall be taken, thou ſhalt ſend coſtly ſpoils to
" Pæas, thy father, upon mount Oeta: and he ſhall
" place them upon my tomb, as a monument of the
" victory which my arrows obtained. Thou canſt not,
" O ſon of Achilles! conquer without Philoctetes; nor
" can Philoctetes conquer without thee: go then,
" like two lions, who chaſe their prey together. Thou,
" Philoctetes, ſhall be healed by the ſkill of Æſcula-
" pius at Troy. But, above all things, keep alive in
" your hearts the love and reverence of the gods: all
" other paſſions and pleaſures ſhall periſh with their
" objects; theſe only are immortal and divine."

" At theſe words I cried out, in a tranſport of joy,
" The night is paſt; the dawn breaks upon me! O
" cheering light! after theſe years of darkneſs, art thou
" again returned? I feel thy influence, and I follow thy
" guiding ray. I quit theſe ſcenes, and ſtay only
" to bid them farewel. Farewel, my grotto! Ye
" nymphs, that haunt theſe dewy fields, farewel! I
" ſhall hear the ſullen ſound of theſe inexorable waves
" no more. Farewel, ye cliffs, where I have ſhivered
" in the tempeſt, and been drenched in the rain! Fare-
" wel, ye rocks, whoſe echoes have ſo often repeated
" my complaints! Farewel, ye ſweet fountains, which
" my ſufferings imbittered to me! and thou uncultivated
" ſoil, farewel! I leave you; but to my departure be
" propitious, ſince I follow the voice of friendſhip and
" the gods!"

" We then ſet ſail from the coaſt, and arrived in the
" Grecian army before the walls of Troy. Machaon
" and Podalirius, by the ſacred ſcience of their father
" Æſculapius, healed my wound; at leaſt, reſtored me

" to

" to the ſtate you ſee. I am free from pain, and I
" have recovered my ſtrength; but I am ſtill ſomewhat
" lame. I brought Paris to the ground, like a timid
" fawn that is pierced by the arrows of the huntſman;
" and the towers of Ilium were ſoon in aſhes. All
" that followed, you know already. But the remem-
" brance of my ſufferings, notwithſtanding the ſucceſs
" and glory that followed, ſtill left upon my mind an
" averſion to Ulyſſes, which all his virtues could not
" ſurmount: but, loving irreſiſtibly his reſemblance in
" a ſon, my enmity to the father inſenſibly relents."

END OF THE FIFTEENTH BOOK.

BOOK XVI.

Telemachus quarrels with Phalanthus about ſome pri-ſoners to which each of them lays claim: he fights and van-quiſhes Hippias, who deſpiſing his youth, had ſeized the pri-ſoners in queſtion for his brother; but being afterwards aſhamed of his victory, he laments in ſecret his raſhneſs and indiſcretion, for which he is very deſirous to atone. At the ſame time Adraſtus, king of the Daunians, being informed that the Allies were wholly taken up in recon-ciling Telemachus and Hippias, marches to attack them by ſurpriſe. After having ſeized an hundred of their veſſels to tranſport his own troops to their camp, he firſt ſets it on fire, and then falls upon Phalanthus's quarters. Phalanthus himſelf is deſperately wounded, and his brother Hippias ſlain.

WHILE Philoctetes was thus relating his adven-tures, Telemachus ſtood ſuſpended and immove-able: his eyes were fixed upon the hero that ſpoke; and all the paſſions which had agitated Hercules, Philoc-tetes, Ulyſſes, and Neoptolemus, appeared by turns in his countenance, as they were ſucceſſively deſcribed

the ſeries of the narration. Sometimes he interrupted Philoctetes, by a ſudden and involuntary exclamation; and ſometimes he appeared to be abſorbed in thought, like a man who reaſons deeply from cauſes to effects. When Philoctetes deſcribed the confuſion of Neoptolemus, in his firſt attempt at diſſimulation, the confuſion appeared in Telemachus, and he might, in that moment, have been taken for Neoptolemus himſelf.

The allied army marched in good order againſt Adraſtus, the tyrant of Daunia; a contemner of the gods, and a deceiver of men. Telemachus found it very difficult to behave, without offence, among ſo many princes, who were jealous of each other: it was neceſſary that he ſhould give cauſe of ſuſpicion to none; and that he ſhould conciliate the good-will of all. There was great goodneſs and ſincerity in his diſpoſition, but he was not naturally obliging; and gave himſelf little trouble to pleaſe others; he was not fond of money, yet he knew not how to give it away: and thus, with an elevated mind, and a general diſpoſition to do good, he appeared to be neither kind nor liberal, to be neither ſenſible of friendſhip, nor grateful for favours, nor attentive to merit. He indulged his humour, without the leaſt regard to the opinion of others; for his mother Penelope, notwithſtanding the care of Mentor, had encouraged a pride of birth and lofty demeanour, which caſt a ſhade over all his good qualities: he conſidered himſelf as participating a nature ſuperior to the reſt of men, whom, he ſeemed to think, the gods had placed upon the earth, merely for his pleaſure and convenience, to prevent his wiſhes, and refer all to him as a viſible divinity. To ſerve him, was, in his opinion, a happineſs, that ſufficiently recompenſed the ſervice: nothing that he required, was to be ſuppoſed impoſſible; and, at the leaſt delay, the impetuous ardour of his temper burſt into a flame. Thoſe who ſhould have ſeen him thus, unguarded and unreſtrained, would have concluded him incapable of loving any thing but himſelf, and ſenſible only to the gra-

tification of his own appetites and vanity: but this indifference for others, and perpetual attention to himself, was merely the effect of the continual agitation that he ſuffered from the violence of his paſſions. He had been flattered and humoured, by his mother, from the cradle; and was a ſtriking example of the diſadvantages of high birth. Misfortune had not yet abated either his haughtineſs or impetuoſity; in every ſtate of dereliction and diſtreſs, he had ſtill looked round him with diſdain; and his pride, like the palm, ſtill roſe under every depreſſion.

While he was with Mentor, his faults were ſcarce viſible; and they became inſenſibly leſs and leſs every day. Like a fiery ſteed, that, in his courſe, diſdains the rock, the precipice, and the torrent, and is obedient only to one commanding voice, and one guiding hand; Telemachus, impelled by a noble ardour, could be reſtrained only by Mentor. For Mentor could arreſt him with a look, in the midſt of his career: he knew, he felt, the meaning of his eye, the moment that it glanced upon him; his heart became ſenſible to virtue, and his countenance ſoftened into ſerenity and complacence; the rebellious tempeſt is not more ſuddenly rebuked into peace, when Neptune lifts his trident, and frowns upon the deep.

When Telemachus was left to himſelf, all his paſſions, which had been reſtrained like the courſe of a torrent by a mound, burſt away with yet greater violence. He could not ſuffer the arrogance of the Lacedemonians, nor of Phalanthus their commander. This colony, which had founded Tarentum, conſiſted of young men, who, having been born during the ſiege of Troy, had received no education; their illegitimate birth, the diſſoluteneſs of their mothers, and the licentiouſneſs in which they had been brought up, gave them an air of ſavage barbarity: they reſembled rather a band of robbers than a Grecian colony.

Phalanthus took every opportunity to ſhew his contempt of Telemachus: he frequently interrupted him in their

their public councils, and treated his advice as the crude notions of puerile inexperience; he alſo frequently made him the ſubject of his raillery, as a feeble and effeminate youth: he pointed out his ſlighteſt failings to the chiefs; and was perpetually buſy in fomenting jealouſies, and rendering the haughty manner of Telemachus odious to the allies.

Telemachus having one day taken ſome Daunians priſoners, Phalanthus pretended that they belonged to him, becauſe, as he ſaid, he had defeated the party at the head of his Lacedemonians; and Telemachus, finding them already vanquiſhed and put to flight, had nothing to do, but to give quarters to thoſe that threw down their arms, and lead them to the camp: Telemachus, on the contrary, inſiſted, that he had prevented Phalanthus from being defeated by the very party, and had turned the ſcale in his favour. This queſtion was diſputed before an aſſembly of all the princes of the alliance; and Telemachus, being ſo far provoked as to threaten Phalanthus, they would immediately have fought, if the aſſembly had not interpoſed.

Phalanthus had a brother, whoſe name was Hippias, and who was much celebrated for his courage, ſtrength, and dexterity: "Pollux," ſaid the Tarentines, "could "not wield the ceſtus better: nor could Caſtor ſur-"paſs him in the management of a horſe." He had almoſt the ſtature, and the ſtrength of Hercules; and he was the terror of the whole army, for he was yet more petulent and brutal, than courageous and ſtrong.

Hippias, having remarked the haughtineſs with which Telemachus had menaced his brother, went, in great haſte, to carry off the priſoners to Tarentum, without waiting for the determination of the aſſembly; and Telemachus, who was privately informed of it, ruſhed out after him, burning with rage. He ran eagerly from one part of the camp to the other, like a boar, who being wounded in the chaſe, turns enraged upon the hunter. His eye looked round for his enemy; and his hand ſhook the ſpear which he was impatient

to launch againſt him. He found him at length; and, at the ſight of him, he was tranſported with new fury.

He was no longer Telemachus, a noble youth, whoſe mind Minerva, under the form of Mentor, had enriched with wiſdom; but an enraged lion, or a lunatic, urged on by deſperate frenzy. "Stay," ſaid he to Hippias; "thou baſeſt of mankind! ſtay; and let us ſee if thou "canſt wreſt from me the ſpoils of thoſe whom I have "overcome. Thou ſhalt not carry them to Tarentum. "Thou ſhalt, this moment, deſcend to the gloomy "borders of the Styx!" His ſpear inſtantly followed his words; but he threw it with ſo much fury, that he could take no aim, and it fell wide of Hippias, to the ground. He then drew his ſword, of which the guard was gold; and which had been given him by Laertes, when he departed from Ithaca, as a pledge of his affection. Laertes had uſed it with glory when he himſelf was young; and it had been ſtained with the blood of many chiefs of Epirus, during a war, in which Laertes had been victorious.

This ſword was ſcarcely drawn by Telemachus, when Hippias, willing to avail himſelf of his ſuperior ſtrength, ruſhed upon him, and endeavoured to force it from his hand: the weapon broke in the conteſt. They then ſeized each other, and were in a moment locked together: they appeared like two ſavage beaſts, ſtriving to tear each other in pieces: fire ſparkled in their eyes: their bodies are now contracted, and now extended; they now ſtoop, and now riſe; they ſpring furiouſly upon each other, and pant with the thirſt of blood. Thus they engaged, foot to foot, and hand to hand; and their limbs were ſo entwined with each other, that they ſeemed to belong to one body. The advantage, at laſt, inclined to Hippias; to whom a full maturity of years had given firmneſs and ſtrength, which, to the tender age of Telemachus, was wanting. His breath now failed him, and his knees trembled: Hippias perceiving his weakneſs; and, doubling his efforts, the fate of Telemachus would now have been decided, and

he

he would have ſuffered the puniſhment due to his paſſion and temerity, if Minerva, who ſtill watched over him from afar, and ſuffered him to fall into this extremity of danger only for his inſtruction, had not determined the victory in his favour.

She did not herſelf quit the palace of Salentum; but ſent Iris, the ſwift meſſenger of the gods, who, ſpreading her light wings to the air, divided the pure and unbounded ſpace above, having behind her a large train of light, which diverſified the ſilver clouds with a thouſand dies. She deſcended not to the earth, till ſhe came to the ſea-ſhore, where the innumerable army of the allies were encamped. She ſaw the conteſt at a diſtance, and marked the violence and fury of the combitants; ſhe perceived the danger of Telemachus, and trembled with apprehenſion; ſhe approached in a thin vapour, which ſhe had condenſed into a cloud: and, at the moment when Hippias, conſcious of his ſuperior ſtrength, believed his victory to be ſecure, ſhe covered the young charge of Minerva with the ſhield of the goddeſs, which, for this purpoſe, had been confided to her care. Telemachus, who was exhauſted and fainting, inſtantly became ſenſible of new vigour; and, in proportion as he revived, the ſtrength and courage of Hippias declined; he was conſcious to ſomething inviſible and divine, which overwhelmed and confounded him. Telemachus now preſſed him cloſer; and aſſailed him ſometimes in one poſture, and ſometimes in another: he perceived him ſtagger; and, leaving him not a moment's reſpite to recover, he at length threw him down, and fell upon him. An oak of mount Ida, which, at laſt, yields to a thouſand ſtrokes, that have made the depths of the foreſt reſound, falls not with a more dreadful noiſe, than Hippias: the earth groaned beneath him, and all that was around him ſhook.

But the Ægis of Minerva infuſed into Telemachus wiſdom, as well as ſtrength; and at the moment that Hippias fell under him, he was touched with a ſenſe of the fault he had committed, by attacking the brother of

one of the confederate princes whom he had taken arms to aſſiſt. He recollected the counſels of Mentor, and they covered him with confuſion; he was aſhamed of his victory, and conſcious that he ought to have been vanquiſhed. In the mean time, Phalanthus, tranſported with rage, ran to the ſuccour of his brother; and would have pierced Telemachus with the ſpear that he carried in his hand, if he had not feared to pierce Hippias alſo, whom Telemachus held under him in the duſt. The ſon of Ulyſſes might then eaſily have taken the life of his enemy: but his anger was appeaſed; and he thought only of atoning for his raſhneſs, by ſhewing his moderation. Getting up, therefore, from his antagoniſt, he ſaid, "I am ſatisfied, O Hippias! with having "taught thee not to deſpiſe my youth: I give thee "life; and I admire thy valour and ſtrength. The "gods have protected me: yield therefore, to the power "of the gods. Henceforth, let us think only of uniting "our ſtrength againſt the common enemy."

While Telemachus was ſpeaking, Hippias roſe from the ground, covered with duſt and blood, and burning with ſhame and indignation. Phalanthus did not dare to take the life of him who had ſo generouſly given life to his brother; yet he was confuſed, and ſcarce knew what he ſhould do. All the princes of the alliance ran to the place, and carried off Telemachus on one ſide, and on the other Phalanthus with Hippias, who having loſt all his arrogance, kept his eyes fixed upon the ground. The whole army was ſtruck with aſtoniſhment, to find that Telemachus, a youth of ſo tender an age, who had not yet acquired the full ſtrength of a man, had been able to prevail againſt Hippias; who, in ſtrength and ſtature, reſembled the giants, thoſe children of the earth, who once attempted to diſpoſſeſs the gods of Olympus.

Telemachus, however, was far from enjoying his victory; and, while the camp was reſounding with his praiſe, he retired to his tent, overwhelmed with the ſenſe of his fault, and wiſhing to eſcape from himſelf. He bewailed

bewailed the impetuosity of his temper; and abhorred himself for the injurious extravagancies which his passions hurried him to commit: he was conscious to something of vanity and meanness in his unbounded pride; and he felt that true greatness consists in moderation, justice, modesty, and humanity. He saw his defects; but he did not dare to hope, that, after being so often betrayed into the same faults, he should be ever able to correct them. He was at war with himself; and, in the anguish of the conflict, his complaints were like the roaring of a lion.

Two days he remained alone in his tent, tormented by self reproach, and ashamed to return back to society: "How can I," said he, "again dare to look Mentor "in the face! Am I the son of Ulysses, the wisest and "most patient of men: and have I filled the camp of "the allies with dissention and disorder? Is it their "blood, or that of their enemies, the Daunians, that I "ought to spill? I have been rash even to madness, "so that I knew not even how to launch a spear; I "exposed myself to danger and disgrace, by engaging "Hippias with inferior strength; and had reason to "expect nothing less than death, with the dishonour "of being vanquished. And what if I had thus died? "My faults would have perished with me; and the "turbulent pride, the thoughtless presumption of Te-"lemachus, would no longer have disgraced the name "of Ulysses, or the counsels of Mentor. O that I "could but hope never more to do, what now, with "unutterable anguish, I repent having done! I should "then, indeed, be happy: but alas! before the sun "that is now risen shall descend, I shall, with the full "consent of my will, repeat the very same faults, that "I now regret with shame and horror. O fatal "victory! O mortifying praise! at once the memorial "of my reproach and folly."

While he was thus alone and inconsolable, he was visited by Nestor and Philoctetes. Nestor had intended to convince him of his fault; but instantly perceiving his

his diſtreſs and contrition, he changed his remonſtrances into conſolation; and, inſtead of reproving his miſconduct, endeavoured to ſooth his deſpair.

This quarrel retarded the confederates in their expedition; for they could not march againſt their enemies, till they had reconciled Telemachus to Phalanthus and his brother. They were in continual dread, leſt the Tarentines ſhould fall upon the company of young Cretans, who had followed Telemachus to the war. Every thing was thrown into confuſion, merely by the folly of Telemachus; and Telemachus, who ſaw how much miſchief he had cauſed already, and how much more might follow from his indiſcretion, gave himſelf up to remorſe and ſorrow. The princes were extremely embarraſſed: they did not dare to put the army in motion, leſt the Tarentines and Cretans ſhould fall upon each other in their march; for it was with great difficulty that they were reſtrained even in the camp, where a ſtrict watch was kept over them. Neſtor and Philoctetes were continually paſſing, and repaſſing, between the tents of Telemachus and Phalanthus. Phalanthus was implacable; he had an obdurate ferocity in his nature; and being perpetually ſtimulated to revenge by Hippias, whoſe diſcourſe was full of revenge and indignation, he was neither moved by the eloquence of Neſtor, nor the authority of Philoctetes: Telemachus was more gentle; but he was overwhelmed with grief, and refuſed all conſolation.

While the princes were in this perplexity, the troops were ſtruck with conſternation; and the camp appeared like a houſe, in which the father of the family, the ſupport of his relations, and the hope of his children, is juſt dead. In the midſt of this diſtreſs and diſorder, the army was ſuddenly alarmed by a confuſed and dreadful noiſe, the rattling of chariots, the claſh of arms, the neighing of horſes, and the cries of men; ſome victorious, and urging the ſlaughter; ſome flying and terrified; ſome wounded and dying. The duſt roſe, as in a whirlwind; and formed a cloud that obſcured the ſky, and

ſurrounded

ſurrounded the camp: in a few moments this duſt was mixed with a thick ſmoke, which polluted the air, and prevented reſpiration: ſoon after was heard a hollow noiſe, like the roaring of mount Ætna, when her fires are urged by Vulcan and the Cyclops, who forge thunder for the father of the gods: every knee trembled, and every countenance was pale.

Adraſtus, vigilant and indefatigable, had ſurpriſed the allies in their camp. He had concealed his own march; and, perfectly acquainted with theirs, he had, with incredible expedition and labour, marched round a mountain of very difficult acceſs, the paſſes of which had been ſecured by the allies. Not dreaming that he would march round it, and knowing that the defiles, by which alone it could be paſſed, were in their hands; they not only imagined themſelves to be in perfect ſecurity, but had formed a deſign to march through theſe defiles, and fall upon their enemy behind the mountain, when ſome auxiliaries, which they expected, ſhould come up.

Of this deſign Adraſtus, who ſpared no money to diſcover the ſecrets of an enemy, had gained intelligence; for Neſtor and Philoctetes, notwithſtanding their wiſdom and experience, were not ſufficiently careful to conceal their undertakings. Neſtor, who was in a declining age, took too much pleaſure in telling what he thought would procure him applauſe: Philoctetes was naturally leſs talkative; but he was haſty; and the ſlighteſt provocation would betray him into the diſcovery of what he had determined to conceal; artful people, therefore, ſoon found the way to unlock his breaſt, and get poſſeſſion of whatever it contained: nothing more was neceſſary than to make him angry; he would then loſe all command of himſelf, expreſs his reſentment by menaces, and boaſt that he had certain means to accompliſh his purpoſes: if this was ever ſo ſlightly doubted, he would immediately diſcloſe his project, and give up the deareſt ſecret of his heart. Thus did this great commander reſemble a cracked veſſel, which, however precious its materials, ſuffers the liquors that are entruſted with it to drain away. Thoſe

Thoſe who had been corrupted by the money of Adraſtus, did not fail to take advantage of the weakneſs both of Neſtor and Philoctetes. They flattered Neſtor with exceſſive and perpetual praiſe; they related the victories he had won, and expatiated upon his foreſight, in ecſtaſies of admiration. On the other ſide, they were continually laying ſnares for the impatience of Philoctetes; they talked to him of nothing but difficulties, croſſes, dangers, inconveniencies, and irremediable miſtakes; and the moment his natural impetuoſity was moved, his wiſdom forſook him, and he was no longer the ſame man.

Telemachus, notwithſtanding his faults, was much better qualified to keep a ſecret: he had acquired a habit of ſecreſy by his misfortunes, and the neceſſity he had been under of concealing his thoughts from the ſuitors of Penelope, even in his infancy. He had the art of keeping a ſecret without falſhood, and even without appearing to have a ſecret kept, by that reſerved and myſterious air, which generally diſtinguiſhes cloſe people. A ſecret did not appear to lay him under the leaſt difficulty or reſtraint; he ſeemed to be always unconſtrained, eaſy, and open, as if his heart were upon his lips: he ſaid all that might be ſaid ſafely, with the utmoſt freedom and unconcern; but he knew, with the utmoſt preciſion, where to ſtop, and could, without the leaſt appearance or deſign, avoid whatever glanced, however obliquely, at that which he would conceal. His heart, therefore, was wholly unacceſſible, and his beſt friends knew only what he thought was neceſſary to enable them to give him advice, except only Mentor, from whom he concealed nothing. In other friends, he placed different degrees of confidence, in proportion as he experienced their fidelity and wiſdom.

Telemachus had often obſerved, that the reſolutions of the council were too generally known in the camp; and had complained of it to Neſtor and Philoctetes, who did not treat it with the attention it deſerved. Old men are too often inflexible, for long habit ſcarce leaves them the

power

power of choice. The faults of age are hopeleſs: as the trunk of an old knotty tree, if it is crooked, muſt be crooked for ever; ſo men, after a certain age, loſe their pliancy, and become fixed in habits, which have grown old with them, and become, as it were, part of their conſtitution. They are ſometimes ſenſible of theſe habits; but, at the ſame time, are alſo ſenſible that they cannot be broken, and ſigh over the infirmity in vain; youth is the only ſeaſon, in which human nature can be corrected; and, in youth, the power of correction is without limits.

There was in the allied army, a Dolopian, whoſe name was Eurymachus, an inſinuating ſycophant, who paid his court to all the princes, and could accommodate himſelf to every one's taſte and inclination. His invention and diligence were continually upon the ſtretch, to render himſelf agreeable. If Eurymachus might be believed, nothing was difficult: if his advice was aſked, he gueſſed immediately what anſwer would be moſt pleaſing, and gave it. He had a talent at humour, which he indulged, in raillery, againſt thoſe from whom he had nothing to fear; but to others, he was reſpectful and complaiſant; and had the art of rendering flattery ſo delicate, that the moſt modeſt received it without diſguſt. He was grave with the ſober, and with the jovial he was gay: he could aſſume all characters, however different, with equal facility; men of ſincerity, appear always in their own; and their conduct, being regulated by the unalterable laws of virtue, is ſteady and uniform; they are, therefore, much leſs agreeable to princes, than thoſe who aſſimilate themſelves to their predominant paſſions. Eurymachus had conſiderable military ſkill, and was very able in buſineſs: he was a ſoldier of fortune, who having attached himſelf to Neſtor, had entirely gained his confidence; and could, by flattering that vanity and fondneſs for praiſe which a little ſullied the luſtre of his character, draw out of him whatever he wanted to know.

Philoctetes, though he never truſted him, was not leſs

in

in his power; for, in him, irrascibility and impatience produced the same effect, that an ill placed confidence produced in Nestor. Eurymachus had nothing to do, but to contradict him; for when once he was provoked, all his secrets were discovered. This man had been bribed, with large sums of money, to betray the councils of the allies to Adrastus; who had, in his army, a certain number of chosen men, who went over to the allies as deserters, and came back, one by one, with intelligence from Eurymachus, as often as he had any thing of importance to communicate: this treachery was practised, without much danger of detection; for these messengers carried no letters, and therefore, if they happened to be seized, nothing was found upon them, that could render Eurymachus suspected. Every project of the allies, therefore, was constantly defeated by Adrastus; for an enterprize was scarcely resolved upon in council, before the Daunians made the very dispositions, which alone could prevent its success. Telemachus was indefatigable to discover the cause; and endeavoured to put Nestor and Philoctetes upon their guard, by alarming their suspicion; but his care was ineffectual, and their blindness desperate.

It had been resolved, in council, to wait for a considerable reinforcement that was expected; and a hundred vessels were dispatched secretly by night, to convey these troops from that part of the coast, whither they had been ordered to repair, to the place where the army was encamped, with greater speed and facility; the ground over which they would otherwise have been obliged to march, being in some places very difficult to pass. In the mean time, they thought themselves in perfect security, having taken possession of the passes of the neighbouring mountain, which was a part of the Appenine most difficult of access. The camp was upon the banks of the river Galesus, not far from the sea, in a delightful country, abounding with forage, and whatever else was necessary for the subsistence of the army. Adrastus was on the other side of the mountain, which was thought

impossible

impoſſible for him to paſs; but as he knew the allies to be then weak, that a large reinforcement was expected to join them, that veſſels were waiting to receive them on board, and that diſſention and animoſity had been produced in the army by the quarrel between Telemachus and Phalanthus, he undertook to march round without delay. He proceeded with the utmoſt expedition, advancing, night and day, along the borders of the ſea, through ways which had been always thought impaſſible: thus courage and labour ſurmount all obſtacles; and, to thoſe who can dare and ſuffer, nothing is impoſſible; and thoſe, who ſlumbering in idleneſs and timidity, dream that every thing is impoſſible that appears to be difficult, deſerve to be ſurpriſed and ſubdued.

Adraſtus fell, unexpectedly, upon the hundred veſſels of the allies, at break of day. As they were not prepared for defence, and thoſe on board had not the leaſt ſuſpicion of an attack, they were ſeized without reſiſtance, and ſerved to tranſport his troops, with the greateſt expedition, to the mouth of the Galeſus: he then proceeded, without delay, up the river. The advanced guard of the allies on that ſide, believing that thoſe veſſels brought the reinforcement they expected, received them with ſhouts of joy; and Adraſtus and his men got on ſhore before they diſcovered the miſtake. He fell upon them, when they had no ſuſpicion of danger; and he found the camp open, without order, without chief, and without arms.

The quarter of the camp which he firſt attacked, was that of the Tarentines commanded by Phalanthus. The Daunians entered ſo ſuddenly, and with ſo much vigour, that the ſurpriſe of the Lacedemonians rendered them incapable of reſiſtance; and while they were ſeeking their arms, with a confuſion that made them embarraſs and impede each other, Adraſtus ſet fire to the camp. The flames immediately roſe from the tents to the ſky; and the noiſe of the fire was like that of a torrent, which rolls over a whole country, bearing down trees of the deepeſt root, and ſweeping away the treaſured harveſt

with the barn, and flocks and herds with the fold and the ſtall. The flames were driven by the wind, from tent to tent: and the whole camp had ſoon the appearance of an ancient foreſt, which ſome accidental ſpark had ſet on fire.

Phalanthus, though he was neareſt to the danger, could apply no remedy. He ſaw that all his troops muſt periſh in the conflagration, if they did not immediately abandon the camp; yet he was ſenſible, that a ſudden retreat before a victorious enemy, might produce a final and a fatal diſorder. He began, however, to draw up his Lacedemonian youth, before they were half armed: but Adraſtus gave him no time to breathe; a band of expert archers killed many of them on one ſide: and a company of ſlingers threw ſtones as thick as hail on the other. Adraſtus himſelf, ſword in hand, at the head of a choſen number of Daunians, purſued the fugitives by the light of the flames, and put all that eſcaped the fire to the ſword. Blood flowed round him in a deluge; yet he was ſtill inſatiable of blood; his fury exceeded that of lions and tigers, when they tear in pieces the ſhepherd with the flock. The troops of Phalanthus ſtood torpid in deſpair; death appeared before them like a ſpectre led by an infernal fury, and their blood froze in their veins; their limbs would no longer obey their will, and their trembling knees deprived them even of the hope of flight.

Phalanthus, whoſe faculties were in ſome degree roused by ſhame and deſpair, lifted up his hands and eyes to heaven; he ſaw his brother Hippias fall at his feet, under the hand of Adraſtus. He was ſtretched upon the earth, and rolled in the duſt: the blood guſhed from a deep wound in his ſide, like a river; his eyes closed againſt the light: and his ſoul, furious and indignant, iſſued with the torrent of his blood. Phalanthus himſelf, covered with the vital effuſion from his brother's wound, and unable to afford him ſuccour, was inſtantly ſurrounded by a crowd of enemies, who preſſed him with all their power; his ſhield was pierced by a thouſand ar-

rows

rows, and he was wounded in many parts of his body; his troops fled, and without a possibility of being brought back to the charge: and the gods looked down upon his sufferings without pity.

END OF THE SIXTEENTH BOOK.

BOOK XVII.

Telemachus, having put on his divine armour, runs to the assistance of Phalanthus: he kills Iphicles, the son of Adrastus, repulses the victorious enemy, and would have put an end to the war, if a tempest had not intervened. Telemachus orders the wounded to be carried off, and takes great care of them, particularly of Phalanthus, he performs the solemnities at the funeral of Hippias himself, and having collected his ashes in a golden urn, presents them to his brother.

JUPITER, surrounded by the celestial deities, surveyed the slaughter of the allies from the summit of Olympus: and, looking into futurity, he beheld the chiefs, whose thread of life was that day to be decided by the Fates. Every eye, in the divine assembly, was fixed upon the countenance of Jupiter, to discover his will: but the father of the gods and men thus addressed them, with a voice, in which majesty was tempered with sweetness. "You see the distress of the allies, and "the triumph of Adrastus; but the scene is deceitful: the "prosperity and honour of the wicked are short; the victory of Adrastus, the impious and perfidious, shall not "be complete. The allies are punished by this misfortune, only that they may correct their faults, and learn "better to conceal their councils: Minerva is preparing "new laurels for Telemachus, whom she delights to "honour." Jupiter ceased to speak, and the gods continued, in silence, to behold the battle. In

In the mean time, Neſtor and Philoctetes received an account, that one part of the camp was already burned, and the wind was ſpreading the flames to the reſt; that the troops were in diſorder; and that Phalanthus, with his Lacedemonians, had given way. At this dreadful intelligence they ran to arms, and aſſembled the leaders and gave orders for the camp to be immediately abandoned, that the men might not periſh in the conflagration.

Telemachus, who had been pining with inconſolable dejection, forgot his anguiſh in a moment, and reſumed his arms. His arms were the gift of Minerva, who under the figure of Mentor, pretended to have received them from an excellent artificer of Salentum; but they were, indeed, the work of Vulcan, who, at her requeſt, had forged them in the ſmoaking caverns of mount Ætna.

Theſe arms had a poliſh like glaſs, and were effulgent as the rays of the ſun. On the cuiraſs was the repreſentation of Neptune and Pallas diſputing, which of them ſhould give name to a riſing city. Neptune ſtruck the earth with his trident, and a horſe ſprung out at the blow: his eyes had the appearance of living fire, and the foam of his mouth ſparkled like light; his mane floated in the wind; and his legs, at once nervous and ſupple, played under him with equal agility and vigour, his motion could not be reduced to any pace; but he ſeemed to bound along with a ſwiftneſs and elaſticity that left no trace of his foot, and the ſpectator could ſcarce believe but that he heard him neigh. In another compartment, Minerva appeared to be giving the branch of an olive, a tree of her own planting, to the inhabitants of her new city: the branch, with its fruit, repreſented that plenty and peace which wiſdom cannot fail to prefer before the diſorders of war, of which the horſe was an emblem. This ſimple and uſeful gift, decided the conteſt in favour of the goddeſs; and Athens, the pride of Greece, was diſtinguiſhed by her name*. Minerva was repreſented as aſſembling round her the liberal arts, under the ſymbols of little children with wings; they appeared to

* The Greek name of Minerva is Ἀθήνη, Athene.

to fly to her for protection, terrified at the brutal fury of Mars, who marks his way with desolation, as lambs gather round their dam at the sight of a hungry wolf, who has already opened his mouth to devour them. The goddess, with a look of disdain and anger, confounded, by the excellence of her works, the presumptuous folly of Arachne, who vied with her in the labours of the loom: Arachne herself was not to be seen in the piece; her limbs attenuated and disfigured, and her whole form changed into that of a spider. At a little distance, Minerva was again represented as giving counsel to Jupiter, when the giants made war upon heaven, and encouraging the inferior deities in their terror and consternation. She was also represented, with her spear and ægis, upon the borders of Simois and Scamander, leading Ulysses by the hand, animating the flying Greeks with new courage, and sustaining them against the heroes of Troy, and the prowess even of Hector himself. She was last represented, as introducing Ulysses, into the fatal machine, by which, in one night, the whole empire of Priam was subverted.

'Another part of the shield represented Ceres in the fruitful plains of Enna, the centre of Sicily. The goddess appeared to be collecting together a scattered multitude, who were seeking subsistence by the chase, or gathering up the wild fruit that fell from the trees. To these ignorant barbarians she seemed to teach the art of meliorating the earth, and deriving sustenance from its fertility. She presented them a plough, and shewed them how oxen were to be yoked: the earth was then seen to part in furrows under the share, and a golden harvest waved upon the plain: the reaper put in his sickle, and was rewarded for all his labour. Steel, which in other places was devoted to works of destruction, was here employed only to produce plenty, and provide for delight. The nymphs of the meadows, crowned with flowers, were dancing on the borders of a river, with a grove not far distant: Pan gave the music of his pipe; and the fauns and satyrs were seen frolicing together,

in a leſs conſpicuous portion of the compartment. Bacchus was alſo repreſented crowned with ivy, leaning with one hand on his thyrſis, and holding a branch of a vine, laden with grapes, in the other. The beauty of the god was effeminate, but mingled with ſomething noble, impaſſioned, and languiſhing, that cannot be expreſſed. He appeared upon the ſhield as he did to the unfortunate Ariadne, when he found her alone, forſaken, and overwhelmed with grief, a ſtranger upon a foreign ſhore.

Numbers of people were ſeen crowding from all parts: old men carrying the firſt fruits of their labour as an offering to the gods; young men returning weary with the labour of the day, to their wives, who were come out to meet them, leading their children in their hands, and interrupting their walk with careſſes. There were alſo ſhepherds, ſome of whom appeared to be ſinging, while others danced to the muſic of the reed. The whole was a repreſentation of peace, plenty, and delight: every thing was ſmiling and happy: wolves were ſporting with ſheep, in the paſtures; and the lion and tiger, quitting their ferocity, grazed peaceably with the lamb; a ſhepherd, that was ſtill a child, led them, obedient to his crook, in one flock, and imagination recalled the pleaſures of the golden age.

Telemachus, having put on this divine armour, took, inſtead of his own ſhield, the dreadful ægis of Minerva, which had been ſent him by Iris, the ſpeedy meſſenger of the gods. Iris had, unperceived, taken away his ſhield; and had left, in its ſtead, this ægis, at the ſight of which the gods themſelves are impreſſed with dread.

When he was thus armed, he ran out of the camp to avoid the flames; and called to him all the chiefs of the army; he called with a voice that reſtored the courage they had loſt, and his eyes ſparkled with a brightneſs that was more than human. His aſpect was placid, and his manner eaſy and compoſed: he gave orders with the ſame quiet attention, as that of an old man, who regulates his family, and inſtructs his children; but in action,

action, he was ſudden and impetuous; he reſembled a torrent, which not only rolls on its own waves with irreſiſtible rapidy, but carries with it the heavieſt veſſel that floats upon its ſurface.

Philoctetes and Neſtor, the chiefs of the Mandurians, and the leaders of other nations, felt themſelves influenced by an irreſiſtible authority: age appeared to be no longer conſcious of experience; and every commander ſeemed to give up implicitly all pretenſions to counſel and wiſdom: even jealouſy, a paſſion ſo natural to man, was ſuſpended; every tongue was ſilent, and every eye was fixed with admiration upon Telemachus: all ſtand ready to obey him without reflection, as if they had always been under his command. He advanced to an eminence, from which the diſpoſition of the enemy might be diſcovered; and, at the firſt glance, he ſaw, that not a moment was to be loſt: that the burning the camp had thrown the Daunians into diſorder: and that they might now be ſurpriſed in their turn. He, therefore, took a circuit with the utmoſt expedition, followed by the moſt experienced commanders, and fell upon them in the rear, when they believed the whole army of the allies to be ſurrounded by the conflagration.

This unexpected attack threw them into confuſion; and they fell under the hands of Telemachus, as leaves fall from the trees in the declining year, when the northern tempeſt, the harbinger of winter, makes the veterans of the foreſt groan, and bends the branches to the trunk. Telemachus ſtrewed the earth with the victim of his prowels, and his ſpear pierced the heart of Iphicles, the youngeſt ſon of Adraſtus; Iphicles raſhly preſented himſelf before him in battle, to preſerve the life of his father, whom Telemachus was about to attack by ſurpriſe. Telemachus and Iphicles were equal in beauty, vigour, dexterity and courage: they were of the ſame ſtature, had the ſame ſweetneſs of diſpoſition, and were both tenderly beloved by their parents: but Iphicles fell like a flower in the field, which, in the full pride of its beauty, is cut down by the ſcythe of the mower. Telemachus

chus then overthrew Euphorion, the moſt celebrated of all the Lydians that came from Etruria; and his ſword at laſt pierced the breaſt of Cleomenes, who had juſt plighted his faith in marriage, and had promiſed rich ſpoils to the wife whom he was deſtined to ſee no more.

Adraſtus beheld the fall of his ſon and of his captains, and ſaw his victory wreſted from him when he thought it ſecure, in a tranſport of rage, which ſhook him like the hand of death. Phalanthus, almoſt proſtrate at his feet, was like a victim, wounded but not ſlain, that ſtarts from the ſacred knife, and flies terrified from the altar; in one moment more, his life would have been the prize of Adraſtus. But in this criſis of his fate, he heard the ſhout of Telemachus, ruſhing to his aſſiſtance, and looked upward; his life was now given him back, and the cloud which was ſettling over his eyes vaniſhed. The Daunians, alarmed at this unexpected attack, abandoned Phalanthus, to repreſs a more formidable enemy; and Adraſtus was ſtung with new rage, like a tiger, from whom the ſhepherds, with united force, ſnatch the prey that he was ready to devour. Telemachus ſought him in the throng, and would have finiſhed the war at a ſtroke, by delivering the allies from their implacable enemy: but Jupiter would not vouchſafe him ſo ſudden and eaſy a victory: and even Minerva, that he might better learn to govern, was willing that he ſhould longer continue to ſuffer. The impious Adraſtus, therefore, was preſerved by the father of the gods, that Telemachus might acquire new virtue, and be diſtinguiſhed by greater glory. A thick cloud was interpoſed, by Jupiter, between the Daunians and their enemies; the will of the gods was declared in thunders, that ſhook the plain, and threatened to cruſh the reptiles of the earth under the ruins of Olympus; the lightning divided the firmament from pole to pole; and the light, which, the moment, dazzled the eye, left it, the next, in total darkneſs; an impetuous ſhower that immediately followed contributed to ſeparate the two armies.

Adraſtus availed himſelf of the ſuccour of the gods without

without any ſecret acknowledgment of their power; an inſtance of ingratitude, wh ch made him worthy of more ſignal vengeance! He poſſeſſed himſelf of a ſituation, between the ruins of the camp and a moraſs which extended to the river, with ſuch promptneſs and expedition, as made even his retreat an honour; and at once ſhewed his readineſs of expedients, and perfect poſſeſſion of himſelf. The allies animated by Telemachus, ſhould have purſued him; but he eſcaped, by favour of the ſtorm, like a bird from the ſnare of the fowler.

The allies had now nothing to do, but to return to the camp, and repair the damage it had ſuffered: but the ſcene, as they entered it, exhibited the miſeries of war in their utmoſt horror. The ſick and wounded, not having ſtrength to quit their tents, became a prey to the flames; and many that appeared to be half burnt, were ſtill able to expreſs their miſery in a plaintive and dying voice, calling upon the gods, and looking upward. At theſe ſights, and theſe ſounds, Telemachus was pierced to the heart, and burſt into tears: he was ſeized, at once, with horror and compaſſion; and involuntarily turned away his eyes from objects which he trembled to behold; wretches, whoſe death was inevitable, but painful and ſlow; whoſe bodies, in part devoured by the fire, had the appearance of the fleſh of a victim that is burnt upon the altar, and mixes the ſavour of ſacrifices with the air.

"Alas!" ſaid Telemachus, "how various, and how dreadful, are the miſeries of war! What horrid infatuation impels mankind! their days on the earth are few, and thoſe few are evil; why then ſhould they precipitate death, which is already near? Why ſhould they add bitterneſs to life, that is already bitter? All men are brothers, and yet they hunt each other as prey. The wild beaſts of the deſart are leſs cruel: lions wage not war againſt lions; and, to the tiger, the tiger is peaceable; the only objects of their ferocity are animals of a different ſpecies; man does, in oppoſition to his reaſon, what, by animals that are without reaſon, is never done. And for what are

"theſe

" theſe wars undertaken? Is there not land enough in
" the world, for every man to appropriate more than he
" can cultivate? Are there not deſarts, which the whole
" race could never people? What then is the motive to
" war? Some tyrant ſighs for a new apellation; he
" would be called a conqueror; and, for this, he kindles
" a flame that deſolates the earth. Thus a wretched
" individual, who would not have been born but for the
" anger of the gods, brutally ſacrifices his ſpecies to his
" vanity: ruin muſt ſpread, blood muſt flow, fire muſt
" conſume, and he who eſcapes from the flames and
" the ſword, muſt periſh by famine with yet more an-
" guiſh and horror: that one man, to whom the miſery
" of a world is ſport, may, from this general deſtruc-
" tion, obtain a fanciful poſſeſſion of what he calls glory:
" how vile the perverſion of ſo ſacred a name! how
" worthy, above all others, of indignation and con-
" tempt, thoſe who have ſo far forgotten humanity!
" Let thoſe who fancy they are Demi Gods, henceforth
" remember that they are leſs than men; and let every
" ſucceeding age, by which they hoped to be admired,
" hold them in execration. With what caution ſhould
" princes undertake a war! Wars, indeed, ought al-
" ways to be juſt: but that is not ſufficient; they ought,
" alſo, to be neceſſary to the general good. The blood
" of a nation ought never to be ſhed, except for its own
" preſervation in the utmoſt extremity. But the perfi-
" dious counſels of flattery, falſe notions of glory,
" groundleſs jealouſies, inſatiable ambition, diſguiſed
" under ſpecious appearances, and connexions inſen-
" ſibly formed, ſeldom fail to engage princes in a war,
" which renders them unhappy; in which every thing
" is put in hazard without neceſſity; and which pro-
" duces as much miſchief to their ſubjects, as to their
" enemies." Such were the reflections of Telema-
chus. But he did not content himſelf with deploring the
evils of war; he endeavoured to mitigate them. He
went himſelf from tent to tent, affording to the ſick,
and even to the dying, ſuch aſſiſtance and comfort as
they

they could receive; he distributed among them not only medicine, but money: he soothed and consoled them by expressions of tenderness and friendship, and sent others on the same errand to those whom he could not visit himself.

Among the Cretans that had accompanied him from Salentum, were two old men, whose names were Traumatophilus and Nosophugus. Traumatophilus had been at the siege of Troy with Idomeneus, and had learned the art of healing wounds from the sons of Æsculapius. He poured into the deepest and most malignant sores, an odoriferous liquor, which removed the dead and mortified flesh, without the assistance of the knife, and facilitated the formation of a new substance, of a fairer and better texture than the first. Nosophugus had never seen the sons of Æsculapius, but, by the assistance of Merion, he had procured a sacred and mysterious book, which was written by Æsculapius for their instruction. Nosophugus was also beloved by the gods; he had composed hymns in honour of the offspring of Latona; and he offered, every day, a lamb, white and spotless, to Apollo, by whom he was frequently inspired.

As soon as he saw the sick, he knew, by the appearance of the eyes, the colour of the skin, the temperament of the body, and the state of respiration, what was the cause of the disease. Sometimes he administered medicines, that operated by perspiration; and the success shewed how much the increase or diminution of that secretion, can influence the mechanism of the body, for its hurt or advantage. To those that were languishing under a gradual decay, he gave infusions of certain salutary herbs, that by degrees fortified the noble parts, and by purifying the blood, brought back the vigour and freshness of youth. But he frequently declared, that if it were not for criminal excesses, and idle fears, there would be but little employment for the physician. "The number "of diseases," says he, "is a disgrace to mankind; "for virtue produces health. Intemperance converts "the very food that should sustain life, into a poison

"that

" that deſtroys it; and pleaſure, indulged to exceſs,
" ſhortens our days more than they can be lengthened by
" medicine. The poor are more rarely ſick for want of
" nouriſhment, than the rich by taking too much: high
" ſeaſoned meats, that ſtimulate appetite after nature is
" ſufficed, are rather poiſon than food. Medicines them-
" ſelves offer violence to nature: and ſhould never be
" uſed, but in the moſt preſſing neceſſity. The great
" remedy, which is always innocent, and always uſeful,
" is temperance, a moderate uſe of pleaſure, tranquillity
" of mind, and exerciſe of the body: theſe produce a pure
" and well tempered blood, and throw off ſuperfluous
" humours that would corrupt it." Thus was Nore-
phugus yet leſs honoured for the medicine by which he
cured diſeaſes, than for the rules he preſcribed to prevent
them, and render medicine unneceſſary.

Theſe excellent perſons were ſent, by Telemachus, to
viſit the ſick of the army: many of whom they reco-
vered by their remedies, but yet more by the care which
they took to have them properly attended, to keep their
perſons clean, and the air about them pure; at the ſame
time confining the convaleſcent to an exact regimen, as well
with reſpect to the quality, as the quantity of their food.
The ſoldiers, touched with gratitude at this ſeaſona-
ble and important relief, gave thanks to the gods, for
having ſent Telemachus among them: " He is not,
ſaid they, " a mere mortal like ourſelves: he is certain-
" ly ſome beneficent deity, in a human ſhape; or, if he
" is, indeed, a mortal, he bears leſs reſemblance to the
" reſt of men, than to the gods. He is an inhabitant of
" the earth, only to diffuſe good: his affability and be-
" nevolence recommend him ſtill more than his valour.
" O! that we might have him for our king! but the
" gods reſerve him, for ſome more favoured and hap-
" py people; among whom they deſign to reſtore the
" golden age!"

Theſe encomiums were overheard by Telemachus,
while he was going about the camp in the night, to guard
againſt the ſtratagems of Adraſtus; and, therefore, con-

not be ſuſpected of flattery, like thoſe which deſigning ſycophants often beſtow upon princes to their face; inſolently preſuming, that they have neither modeſty nor delicacy; and that nothing more is neceſſary to ſecure their favour, than to load them with extravagant praiſe. To Telemachus, that only was pleaſing which was true; he could bear no praiſe but that, which, being given when he was ſuppoſed to be abſent, he might reaſonably conclude to be juſt. To ſuch praiſe, he was not inſenſible: but taſted the pure and ſerene delight, which the gods have decreed alone to virtue, and which vice can neither enjoy nor conceive. He did not, however, give himſelf up to this pleaſure: his faults immediately ruſhed into his mind; he remembered his exceſſive regard for himſelf, and indifference to others; he felt a ſecret ſhame, at having received, from nature, a diſpoſition which made him appear to want the feelings of humanity; and he referred to Minerva all the praiſe that he had received, as having grafted excellence upon him, which he thought he had no right to appropriate to himſelf. "It is thy bounty," ſaid he, "O goddeſs! which has "given me Mentor, to fill my mind with knowledge, "and correct the infirmities of my nature. Thou haſt "vouchſafed me wiſdom, to profit by my faults, and "miſtruſt myſelf. It is thy power that reſtrains the "impetuoſity of my paſſions; and the pleaſure that I "feel in comforting the afflicted, is thy gift. Men "would hate me but for thee: and without thee, I "ſhould deſerve hatred: I ſhould be guilty of irreparable faults; and reſemble an infant, who, not conſcious "of its own weakneſs, quits the ſide of its mother, and "falls at the next ſtep."

Neſtor and Philoctetes were aſtoniſhed, to ſee Telemachus ſo affable, ſo attentive to oblige, ſo ready to ſupply the wants of others, and ſo diligent to prevent them. They were ſtruck with the difference of his behaviour, but could not conceive the cauſe: and what ſurpriſed them moſt was, the care that he took about the funeral of Hippias. He went himſelf and drew the body, bloody

and disfigured, from the ſpot where it lay hidden under a heap of the ſlain; he was touched with a pious ſorrow; and wept over it: "O mighty ſhade!" ſaid he, "thou "art now ignorant of my reverence for thy valour. "Thy haughtineſs, indeed, provoked me; but thy fault "was from the ardour of youth: alas! I know but "too well, how much youth has need of pardon. "We were in the way to be united by friendſhip: O "why have the gods ſnatched thee from me, before I "had an opportunity to compel thy eſteem!"

Telemachus cauſed the body to be waſhed with odoriferous liquors; and, by his orders, a funeral pile was prepared. The lofty pines groaned under the ſtrokes of the axe; and, as they fell, rolled down the declivity of the mountain. Oaks, thoſe ancient children of the earth, which ſeemed to threaten heaven, and elms and poplars adorned with thick foliage of vivid-green, with the ſpreading beach, the glory of the foreſt, ſtrewed the borders of the river Galeſus; and a pile was there raiſed, with ſuch order, that it reſembled a regular building: the flame began to ſparkle among the wood, and the cloud of ſmoke aſcended in volumes to the ſky.

The Lacedemonians advanced with a ſlow and mournful pace, holding their lances reverſed, and fixing their eyes upon the ground: the ferocity of their countenance was ſoftened into grief; and the ſilent tear dropt, unbidden, from their eyes. Theſe Lacedemonians were followed by Phericides, an old man, yet leſs depreſſed by the weight of years, than by ſorrow to have ſurvived Hippias, whom he had educated from his earlieſt youth. He raiſed his hands, and his eyes that were drowned in tears, to heaven: ſince the death of Hippias, he had refuſed to eat, and the lenient hand of ſleep had not once cloſed his eyes, or ſuſpended the anguiſh of his mind. He walked on with trembling ſteps, implicitly following the crowd, and ſcarce knowing whither he went: his heart was too full for ſpeech; and his ſilence was that of dejection and deſpair: but when he ſaw the pile kindled, a ſudden tranſport ſeized him, and he cried out, "O Hippias,

"pia-

" pias, Hippias! I ſhall ſee thee no more. Hippias " is dead, and I am ſtill living. O my dear Hippias! " It was I that taught thee, cruel and unrelenting; it " was I that taught thee the contempt of death. I " hoped, that my dying eyes would have been cloſed by " thy hand; and that I ſhould have breathed the laſt " breath in thy boſom. Ye have prolonged my life, ye " gods! in your diſpleaſure, that I might ſee the line of " Hippias at an end.—O my child, thou dear object of " my care and hope, I ſhall ſee thee no more! But I " ſhall ſee thy mother, who, dying of grief, will re- " proach me with thy death; and I ſhall ſee thy wife, " fading in the bloom of youth, and agonized with de- " ſpair and ſorrow, of which I am the cauſe! O call " me from theſe ſcenes, to the borders of the Styx, " which have received thy ſhade: the light is hateful " to my eyes; and there is none but thee, whom I " deſire to behold! I live, O my dear Hippias! only " to pay the laſt duty to thy aſhes."

The body of the hero appeared ſtretched upon a bier, that was decorated with purple and gold. His eyes were extinguiſhed in death; but his beauty was not totally effaced, nor had the graces faded wholly from his countenance, however pale. Around his neck, that was whiter than ſnow, but reclined upon the ſhoulder, floated his long black hair, ſtill more beautiful than that of Atys or Ganymede, but in a few moments to be reduced to aſhes: and on his ſide appeared the wound, through which, iſſuing with the torrent of his blood, his ſpirit had been diſmiſſed to the gloomy regions of the dead.

Telemachus followed the body ſorrowful and dejected, and ſcattered flowers upon it: and when it was laid upon the pile, he could not ſee the flames catch the linen that was wrapped about it, without again burſting into tears: " Farewel," ſaid he, " O magnanimous " youth, for I muſt not preſume to call thee friend. " Let thy ſhade be appeaſed, ſince thy glory is full, " and my envy is precluded only by my love. Thou

" art delivered from the miſeries that we continue to
" ſuffer; and haſt entered a better region, by the moſt
" glorious path! How happy ſhould I be to follow thee
" by the ſame way! May the Styx yield a paſſage to
" thy ſhade, and the fields of Elyſium lie open before
" thee: may thy name be preſerved, with honour, to
" the lateſt generation; and thy aſhes reſt, for ever,
" in peace!"

As ſoon as Telemachus, who had uttered theſe words in a broken and interrupted voice, was ſilent, the whole army ſent up a general cry: the fate of Hippias, whoſe exploits they recounted, melted them into tenderneſs; and grief at once revived his good qualities, and buried, in oblivion, all the failings which the impetuoſity of youth, and a bad education, had concurred to produce. They were, however, yet more touched by the tender ſentiments of Telemachus: " Is this," ſaid they, " the
" young Greek that was ſo proud, ſo contemptuous,
" and intractable? he is now affable, humane, and
" tender. Minerva, who has diſtinguiſhed his father
" by her favour, is alſo, certainly, propitious to him.
" She has, undoubtedly, beſtowed upon him, the moſt
" valuable gift which the gods themſelves can beſtow
" upon man; a heart that is at once replete with
" wiſdom, and ſenſible to friendſhip."

The body was now conſumed by the flames; and Telemachus himſelf ſprinkled the ſtill ſmoaking aſhes with water, which gums and ſpices had perfumed: he then depoſited them in a golden urn, which he crowned with flowers; and he carried the urn to Phalanthus. Phalanthus was ſtretched out upon a couch, his body being pierced with many wounds; and life was ſo far exhauſted, that he ſaw, not far diſtant, the irremeable gates of death.

Traumatophilus and Noſophugus, whom Telemachus ſent to his aſſiſtance, had exerted all their art; they had brought back his fleeting ſpirit by degrees, and he was inſenſibly animated with new ſtrength: a gentle, but penetrating power, a new principle of life gliding from

vein

vein to vein, reached even to the heart; and a genial warmth relaxing the frozen hand of death, the tyrant remitted his graſp. But the inſenſibility of a dying languor was immediately ſucceeded by an agony of grief; and he felt the loſs of his brother, which before he was not in a condition to feel. "Alas!" ſaid he, "why all this aſſiduity to preſerve my life! it would "be better, that I ſhould follow Hippias to the grave! "my dear Hippias! whom I ſaw periſh at my ſide. O "my brother, thou art loſt for ever! and with thee "all the comforts of life! I ſhall ſee thee, I ſhall hear "thee, I ſhall embrace thee, no more! I ſhall no more "unburden my breaſt of its troubles, to thee; and my "friendſhip ſhall participate of thy ſorrows no more? "And is Hippias thus loſt, for ever! O ye gods, that "delight in the calamities of men! can it be? or is it "not a dream, from which I ſhall awake? Ah! no! "it is a dreadful reality! I have, indeed, loſt thee, O "Hippias! I ſaw thee expire in the duſt; and I muſt, "at leaſt, live, till I have avenged thee; till I have of-"fered up, to thy manes, the mercileſs Adraſtus, "whoſe hands are ſtained with thy blood!"

While Phalanthus was uttering theſe paſſionate exclamations, and the divine diſpenſers of health were endeavouring to ſooth him into peace, leſt the perturbation of his mind ſhould increaſe his malady, and render their medicines ineffectual, he ſuddenly beheld Telemachus, who had approached him unperceived. At the firſt ſight of him, he felt the conflict of two oppoſite paſſions in his boſom: his mind ſtill glowed with reſentment at the remembrance of what had paſſed between Telemachus and Hippias; and the grief that he felt for the loſs of his brother, gave this reſentment new force; but he was alſo conſcious, that he was himſelf indebted for his life to Telemachus, who had reſcued him, bleeding and exhauſted, from the hands of Adraſtus. During this ſtruggle, he remarked the golden urn, that contained the dear remains of his brother; and the ſight inſtantly melted him into tears: he embraced Te-

lemachus, at firſt, without power to ſpeak; but at length he ſaid, in a feeble and interrupted voice, "Thy vir-
"tue, O ſon of Ulyſſes! has compelled my love: I am
"indebted to thee for my life; I am indebted to thee
"alſo, for ſomething, yet more precious than life it-
"ſelf! The limbs of my brother would have been a prey
"to the vulture, but for thee; and but for thee the rites
"of ſepulture had been denied him! His ſhade would have
"wandered, forlorn and wretched, upon the borders of
"the Styx, ſtill repulſed by Charon with inexorable ſe-
"verity! Muſt I lie under ſuch obligations to a man
"whom I have ſo bitterly hated? May the gods reward
"thee, and diſmiſs me from life and miſery together!
"Render to me, O Telemachus! the laſt duties that you
"have rendered to my brother, and your glory ſhall be
"complete." Phalanthus then fell back, fainting and overwhelmed with grief; Telemachus continued near him; but, not daring to ſpeak, waited, in ſilence, till his ſpirits ſhould return. He revived after a ſhort time; and, taking the urn out of the hands of Telemachus, he kiſſed it many times, and wept over it: "O precious
"duſt," ſaid he! "when ſhall mine be mingled with you,
"in the ſame urn? O my brother! I will follow thee
"to the regions of the dead! There is no need that I
"ſhould avenge thee, for Telemachus will avenge us
"both!" By the ſkill of the two ſages, who practiſed the ſcience of Æſculapius, Phalanthus gradually recovered. Telemachus was continually with them, at the couch of the ſick, that they might exert themſelves with more diligence to haſten the cure; and the whole army was more ſtruck with admiration at the tenderneſs with which he ſuccoured his moſt inveterate enemy, than at the wiſdom and valour with which he had preſerved the army of the allies. He was, however, at the ſame time, indefatigable in the ruder labours of war: he ſlept but little; and his ſleep was often interrupted, ſometimes by the intelligence which was brought him every hour of the night, as well as of the day; and ſometimes by examining every quarter of the camp, which he never viſited

viſited twice together at the ſame hour, that he might be more ſure to ſurpriſe thoſe that were negligent of their duty. Though his ſleep was ſhort, and his labour great, yet his diet was plain: he fared, in every reſpect like the common ſoldiers, that he might give them an example of patience and ſobriety; and proviſions becoming ſcarce in the camp, he thought it neceſſary to prevent murmurings and diſcontent, by ſuffering voluntarily the ſame inconveniences which they ſuffered by neceſſity. But this labour and temperance, however ſevere, were ſo far from impairing his vigour, that he became, every day, more hardy and robuſt: he began to loſe the ſofter graces, which may be conſidered as the flower of youth; his complexion became browner and leſs delicate, and his limbs more muſcular and firm.

END OF THE SEVENTEENTH BOOK.

BOOK XVIII.

Telemachus being perſuaded by ſeveral dreams, that his father Ulyſſes was no longer alive, executes his deſign of ſeeking him among the dead: he retires from the camp, and is followed by two Cretans as far as a temple near the celebrated cavern of Acherontia; he enters it, and deſcends through the gloom to the borders of the Styx, where Charon takes him into his boat; he preſents himſelf before Pluto, who, in obedience to ſuperior power, permits him to ſeek his father: he paſſes through Tartarus, and is witneſs to the torments that are inflicted upon ingratitude, purjury, impiety, hypocriſy, and above all upon bad kings.

ADRASTUS, whoſe troops had been conſiderably diminiſhed by the battle, retired behind mount Aulon; where he expected a reinforcement, and watched for another opportunity of ſurpriſing the allies. Thus, a hungry lion, who has been repulſed from the fold, retires

tires into the gloomy foreſt, enters again into his den, and waits for ſome favourable moment, when he may deſtroy the whole flock.

Telemachus having eſtabliſhed an exact diſcipline among the troops, turned his mind, intirely, to the execution of a deſign, which, though he had formed a conſiderable time, he had wholly concealed from the commanders of the army. He had been long diſturbed in the night by dreams, in which he ſaw his father Ulyſſes. The viſion never failed to return at the end of the night; juſt before the approach of Aurora, with her prevailing fires, to chaſe from heaven the doubtful radiance of the ſtars, and from earth the pleaſing deluſions of ſleep. Sometimes he thought he ſaw Ulyſſes naked upon the banks of a river, in a flowery meadow of ſome bliſsful iſland, ſurrounded by nymphs, who threw cloaths to cover him, within his reach: ſometimes he thought he ſaw him in a palace, that ſhone with ivory and gold; where a numerous audience, crowned with flowers, liſtened to his eloquence with delight and admiration: he ſometimes appeared, ſuddenly, among the gueſts at a magnificent banquet, where joy ſhone upon every countenance; and the ſoft melody of a voice, accompanied by the lyre, gave ſweeter muſic than the lyre of Apollo, and the voices of the Nine.

From theſe pleaſing dreams, Telemachus always awaked dejected and ſorrowful, and while one of them was recent upon his mind, he cried out, "O my father! O my "father Ulyſſes! the moſt frightful dreams would "be more welcome to me than theſe. Theſe repre- "ſentations of felicity convince me, that thou art alrea- "dy deſcended to the abodes of thoſe happy ſpirits "whom the gods reward, for their virtue, with ever- "laſting reſt: I think I behold the fields of Elyſium. "How dreadful is the loſs of hope! Muſt I then, O my "father, ſee thee no more for ever! Muſt I no more em- "brace him, to whom I was ſo dear, and whom I ſee "with ſuch tender ſolicitude and preſerving labour! "Shall I, no more, drink wiſdom from his lips! Sha- "I kiſs

I kiſs thoſe hands, thoſe dear, thoſe victorious hands, which have ſubdued ſo many enemies, no more! Shall they never puniſh the preſumptuous ſuitors of Penelope! and ſhall the glory of Ithaca be never reſtored!

"You, ye gods, who are unpropitious to Ulyſſes, have ſent theſe dreams, to expel the laſt hope from my breaſt, and leave me to deſpair and death! I can no longer endure this dreadful ſuſpenſe. Alas! what have I ſaid? of the death of my father I am but too certain. I will then ſeek his ſhade in the world below. To thoſe awful regions, Theſeus deſcended in ſafety; yet Theſeus, with the moſt horrid impiety, ſought only to violate the deities of the place: my motive, the love of my father, is conſiſtent with my duty to the gods. Hercules alſo deſcended and returned: I pretend not, indeed, to his proweſs; but, without it, I dare to imitate his example. Orpheus, by the recital of his misfortunes, ſoftened into pity that deity, who was thought to be inexorable; and obtained permiſſion for the return of Eurydice to the world of life; I am more worthy of compaſſion than Orpheus; the loſs that I have ſuſtained is greater than his; for what is a youthful beauty, to whom a thouſand youthful beauties are equal, in compariſon of the great Ulyſſes, unrivalled and alone, the admiration and the pride of Greece! The attempt ſhall be made; and if I periſh, I periſh. Why ſhould death be dreadful, when life is wretched! I come, then, O Pluto! O Proſerpine! to prove, whether ye are, indeed, without pity. O my father! having traverſed the earth and the ſeas, in vain, to find thee; I will now ſeek thee among the gloomy dwellings of the dead. If the gods will not permit me to poſſeſs thee upon the earth, and enjoy with thee the light of heaven; they may, perhaps, vouchſafe me the ſight of thy ſhade, by the dim twilight of the realms of darkneſs!"

He immediately aroſe from the bed, which he had bewed with his tears; and hoped that the cheerful light

of the morning would have diſſipated the melancholy that he ſuffered from the dreams of the night: he found, however, that the ſhaft which had pierced him, was ſtill in the wound; and that he carried it with him, whitherſoever he went. He determined, therefore, to deſcend into hell, by a celebrated avenue, not far from the camp. This avenue was near a city called Acherontia, from a dreadful cavern that led down to the banks of Acheron, an infernal river, which the gods themſelves atteſt with reverence and dread. The city was built upon the ſummit of a rock, like a neſt upon the top of a tree. At the foot of the rock was the cavern which no man ventured to approach: the ſhepherds were always careful to turn their flocks another way; and the ſulphureous vapour that exhaled, by this aperture, from the Stygian fens, contaminated the air with a peſtilential malignity; the neighbouring ſoil produced neither herb, nor flower: and in this place, the gentle gales of the zephyr, the riſing beauties of the ſpring, and the rich gifts of autumn, were alike unknown. The ground was thirſty and ſteril; and preſented nothing to the eye but a few naked ſhrubs, and the cyprus cloathed with a funereal green. In the fields that ſurrounded it, even at a diſtance, Ceres denied her golden harveſt to the plough; Bacchus never gave the delicious fruit which he ſeemed to promiſe; for the grapes withered, inſtead of ripening, upon the trees. The Naiads mourned: and the waters of their urn flowed not with a gentle and tranſlucent wave, but were bitter to the taſte, and impenetrable to the eye. Thorns and brambles here covered the ground; and as there was no grove for ſhelter, there were no birds to ſing; their ſtrains of love were warbled beneath a milder ſky: and here nothing was to be heard but the hoarſe croaking of the raven, and the boading ſcreams of the owl. The very herbage of the field was bitter; and the flocks of the joyleſs paſtures, felt not the pleaſing impulſe that makes them bound upon the green: the bull turned from the heifer, and the dejected ſhepherd forgot the muſic of his pipe. A thick black

ſmoak

ſmoak frequently iſſued from the cavern in a cloud, that covered the earth with untimely darkneſs in the midſt of the day; at theſe ſeaſons, the neighbouring people doubled their ſacrifices, to propitiate the infernal gods; yet the infernal gods were frequently inexorable; and would accept no ſacrifice, but youth in its ſweeteſt bloom, and manhood in its ripeſt vigour, which they cut off by a fatal contagion.

In this place, Telemachus reſolved to ſeek the way, that led down to the dark dominions of Pluto. Minerva, who watched over him with inceſſant care, and covered him with her ægis, had rendered Pluto propitious: and, at her requeſt, Jupiter himſelf had commiſſioned Mercury, who deſcends daily to the infernal regions to deliver a certain number of the dead to Charon to tell the ſovereign of the ſhades, it was his pleaſure that Telemachus ſhould be permitted to enter his dominions.

Telemachus withdrew, ſecretly, from the camp in the night; and going on by the light of the moon, he invoked that powerful deity, who, in heaven, is the radiant planet of the night, upon earth the chaſte Diana, and the tremendous Hecate in hell: the goddeſs heard his prayer, and accepted it: for ſhe knew that his heart was upright and his intention pious.

As he drew near, to the cavern, he heard the ſubterraneous empire roar: the earth trembled under his feet, and the heavens ſeemed to rain down fire upon his head. A ſecret horror thrilled to his heart, and his limbs were covered with a cold ſweat: yet his fortitude ſuſtained him; and, lifting up his hands and eyes to heaven, "Great "Gods," ſaid he, "I accept theſe omens, and believe "them to be happy; fulfil them, and confirm my hope!" His breaſt glowed with new ardour as he ſpoke, and he ruſhed forward to the mouth of the pit.

The thick ſmoke which rendered it fatal to all that approached it, immediately diſappeared; and the peſtilential ſtench was, for a while, ſuſpended. He entered the cavern alone; for who would have dared to follow him? Two Cretans, to whom he had communicated his

deſign

deſign, and who accompanied him part of the way, re-
mained, pale and trembling, in a temple at ſome diſ-
tance, putting up prayers for his deliverance, but de-
ſpairing of his return.

Telemachus, in the mean time, plunged into the tre-
mendous darkneſs before him, having his ſword drawn
in his hand. In a few minutes he perceived a feeble and
duſky light, like that which is ſeen at midnight upon the
earth: he could alſo diſtinguiſh airy ſhades that flutter
round him, which he diſperſed with his ſword: and ſoo
after he diſcovered the mournful banks of the Styx,
whoſe water, polluted by the marſh they cover, mov
ſlowly in a ſullen ſtream, that returns in perpetual ed-
dies upon itſelf. Here he perceived an innumerable
multitude of thoſe, who, having been denied the rite
of ſepulture, preſented themſelves to inexorable Charo
in vain. Charon, whoſe old age, though vigorous and
immortal, is always gloomy and ſevere, kept them back
with menaces and reproach; but he admitted the young
Greek into his bark, as ſoon as he came up.

The ear of Telemachus, the moment he entered, wa
ſtruck with the groans of inconſolable grief. "Wh
"art thou," ſaid he to the complaining ghoſt, "an
"what is thy misfortune?" "I was," replied th
phantom, "Nabopharzan, the king of Babylon th
"great. All the nations of the eaſt trembled at th
"ſound of my name; and I compelled the Babylonian
"to worſhip me in a temple of marble, where I w
"repreſented by a ſtatue of gold, before which the m
"coſtly perfumes of Ethiopia were burnt night an
"day. No man contradicted me without inſta
"puniſhment; and every invention was upon th
"ſtretch, to diſcover ſome new pleaſure, that migh
"heighten the luxury of my life. I was then in the fu
"bloom and vigour of youth; and life, with all it
"pomp and pleaſures, was ſtill before me: But alas!
"woman, whom I loved with a paſſion that ſhe did no
"return, too ſoon convinced me, that I was not a god
"ſhe gave me poiſon, and I now am nothing. Ye
"terday

"terday they depoſited my aſhes, with great ſolemnity,
"in a golden urn: they wept, they tore their hair,
"and ſeemed ready to throw themſelves on the funeral
"pile, that they might periſh with me: they are now
"ſurrounding the ſuperb mauſoleum, in which they
"placed my remains, with all the external parade of
"ſorrow; but ſecretly, and in ſincerity, I am regretted
"by none. Even my family hold my memory in ab-
"horrence; and here I have been already treated with
"the moſt mortifying indignity!"

An object ſo deplorable, touched the breaſt of Telemachus with great pity: "And were you then truly
"happy," ſaid he, "during your reign? Did you taſte
"that ſweet tranquillity, without which the heart
"ſhrinks and withers like a blighted flower: nor, even
"in proſperity, can expand to delight?" "Far from
"it," replied the monarch; "I knew it not, even in
"idea. A peace like this, indeed, has been extolled
"by the ſages, as the only good; but it never made my
"felicity: my heart was perpetually agitated by new
"deſires, and throbbing with fear and hope; I wiſhed
"that paſſion ſhould perpetually ſucceed to paſſion,
"with a tumultuous rapidity which excluded thought;
"and practiſed every artifice to effect it: this was my
"expedient, to avoid the pangs of reflection; ſuch
"was the peace I procured, I thought all other a fable
"and a dream; and ſuch were the pleaſures I regret!"

During this relation, Nabopharzan wept with the effeminate puſillanimity of a man, enervated by good fortune; unacquainted with adverſity, and, therefore, a ſtranger to fortitude. There were with him ſome ſlaves, who had been put to death, to honour his funeral; and whom Mercury had delivered to Charon with their king; giving them, at the ſame time, an abſolute power over him, who had been their tyrant upon earth. The ſhades of theſe ſlaves no longer feared the ſhade of Nabopharzan; they held him in a chain, and treated him with the moſt cruel indignity. "As men," ſaid one of them, "had we not the ſame nature with thee? How

" couldſt thou be ſo ſtupid as to imagine thyſelf a god,
" and forget that thy parents were mortal?" "His
" unwillingneſs to be taken for a man," ſaid another,
" was right; for he was a monſter, without humanity."
" Well," ſaid another, "what are become of your flat-
" terers now? Poor wretch! there is now nothing
" that thou canſt either give or take away; thou art
" now become the ſlave even of thy ſlaves. The juſtice
" of the gods is ſlow; but the criminal is, at laſt,
" certainly overtaken!"

Nabopharzan, ſtung with theſe inſults, threw himſelf upon his face in an agony of rage and deſpair; but Charon bade the ſlaves pull him up by his chain: "He
" muſt not," ſaid he, "be allowed the conſolation
" even of hiding his ſhame; of which all the ghoſts
" that throng the borders of the Styx muſt be witneſſes;
" that the gods, who ſo long ſuffered this impious
" tyrant to oppreſs the earth, may at laſt be juſtified.
" Yet this, O ſcourge of Babylon! is but the begin-
" ning of thy ſorrows: the judgment of Minos, impartial
" and inexorable, is at hand!"

The bark now touched the dominions of Pluto; and the ghoſts ran down in crowds to the ſhore, gazing, with the utmoſt curioſity and wonder, at the living mortal, who ſtood diſtinguiſhed among the dead in a boat: but, the moment Telemachus ſet his foot on the ſhore, they vaniſhed, like the ſhades of the night before the firſt beams of the morning. Then Charon, turning towards him, with a brow leſs contracted into frowns, and a look leſs ſevere than uſual, "O favoured
" of heaven!" ſaid he, "ſince thou art permitted to
" enter the realms of darkneſs, which, to all the living
" beſides thyſelf, are interdicted; make haſte to puſh
" forward, whitherſoever the Fates have called thee.
" Proceed, by this gloomy path, to the palace of Pluto,
" whom thou wilt find ſitting upon his throne; and
" who will permit thee to enter thoſe receſſes of his do-
" minions, the ſecrets of which I am not permitted to
" reveal!" Telemachus

Telemachus, immediately preſſing forward with an haſty ſtep, diſcovered the ſhades gliding about on every ſide, more numerous than the ſands upon the ſea ſhore: and he was ſtruck with a religious dread, to perceive that, in the midſt of the tumult and hurry of this incredible multitude, all was ſilent as the grave. He ſees, at length, the gloomy reſidence of unrelenting Pluto: his hair ſtands erect, his legs tremble, and his voice fails him. "Tremendous power!" ſaid he, "with "faultering and interrupted ſpeech, the ſon of unhappy "Ulyſſes now ſtands before thee. I come to enquire "whether my father is deſcended into your dominions, "or whether he is ſtill a wanderer upon the earth."

Pluto was ſeated upon a throne of ebony: his countenance was pale and ſevere, his eyes hollow and ardent, and his brow contracted and menacing. The ſight of a mortal ſtill breathing the breath of life, was hateful to his eyes: as the day is hateful to thoſe animals that leave their receſſes only by night. At his ſide ſat Proſerpine, who ſeemed to be the only object of his attention, and to ſoften him into ſome degree of complacency, ſhe enjoyed a beauty that was perpetually renewed: but there was mingled with her immortal charms, ſomething of her lord's inflexible ſeverity.

At the foot of the throne ſat the pale father of deſtruction, Death, inceſſantly whetting a ſcythe, which he held in his hand. Around this horrid ſpectre, hovered repining Cares, and injurious Suſpicions; Vengeance, diſtained with blood and covered with wounds; cauſeleſs Hatred, Avarice, knawing her own fleſh; and Deſpair, the victim of her own rage; Ambition, whoſe fury overturns all things, like a whirlwind; and Treaſon, thirſting for blood, and not able to enjoy the miſchief ſhe produces; Envy, ſhedding round her the venom that corrodes her heart, and ſickening with rage at the impotence of her malice; and Impiety, that opens for herſelf a gulph without bottom, in which ſhe ſhall plunge at laſt without hope. Beſides theſe, were nameleſs ſpectres without number, all hideous to behold! phan-

toms that repreſent the dead, to terrify the living; frightful dreams; and the horrid vigils of diſeaſe and pain! By theſe images of woe was Pluto ſurrounded; and ſuch were the attendants that filled his palace. He replied, to the ſon of Ulyſſes, in a hollow tone; and the depths of Erebus re-murmured to the ſound.

"If it is by fate, O mortal! that thou haſt violated "this ſacred aſylum of the dead: that fate, which has "thus diſtinguiſhed thee, fulfil! Of thy father I will "tell thee nothing: it is enough that here thou art "permitted to ſeek him. As upon the earth he was a "king, thy ſearch may be confined, on one ſide, to that "part of Tartarus where wicked kings are conſigned "to puniſhment; and, on the other, to that part of "Elyſium where the good receive their reward: but, "from hence thou canſt not enter the fields of Elyſium, "till thou haſt paſſed through Tartarus. Make haſte "thither; and linger not in my dominions!"

Telemachus inſtantly obeyed, and paſſed through the dreary vacuity that ſurrounded him with ſuch ſpeed, that he ſeemed almoſt to fly; ſuch was his impatience to behold his father, and to quit the preſence of a tyrant, equally the terror of the living and the dead! He ſoon perceived the gloomy tract of Tartarus, at a ſmall diſtance before him: from this place aſcended a black cloud of peſtilential ſmoke, which would have been fatal in the realms of life. This ſmoke hovered over a river of fire; the flames of which, returning upon themſelves, roared in a burning vortex, with a noiſe like that of an impetuous torrent, precipitated from the higheſt rock; ſo that in this region of woe, no other ſound could be diſtinctly heard.

Telemachus, ſecretly animated by Minerva, entered the gulph without fear. The firſt object that preſented, was a great number of men, who, born in a mean condition, were now puniſhed for having ſought to acquire riches, by fraud, treachery, and violence. Among them, he remarked many of thoſe impious hypocrites, who, affecting a zeal for religion, played upon the credulity

dulity of others, and gratified their own ambition. These wretches, who had abused virtue itself, the best gift of heaven, to dishonest purposes, were punished as the most criminal of men: the child who had murdered his parents, the wife who had imbrued her hands in a husband's blood, and the traitor who had sold his country in violation of every tie, were punished with less severity than these. Such was the decree pronounced by the judges of the dead; because hypocrites are not content to be wicked upon the common terms: they would be vicious, with the reputation of virtue: and, by an appearance of virtue, which at length is found to be false, they prevent mankind from putting confidence in the true. The gods, whose omniscience they mock, and whose honour they degrade, take pleasure in the exertion of all their power to avenge the insult.

After these appeared others, to whom the world scarce imputes guilt, but whom the divine vengeance pursues without pity; the liar, the ungrateful, the parasite, who lavishes adulation upon vice, and the slanderer, who falsely detracts from virtue; all, who judge rashly of what they know but in part, and thus injure the reputation of the innocent.

But, among all who suffered for ingratitude, those were punished with most severity, who had been ungrateful to the gods. "What!" said Minos, "is he considered as a monster, who is guilty of ingratitude to "his father or his friend, from whom he has received "some such benefits as mortals can bestow; and shall "the wretch glory in his crime, who is ungrateful to "God, the giver of life, and of every blessing it includes? Does he not owe his existence, rather to the "author of nature, than to the parents through whom "his existence was derived? The less these crimes are "censured and punished upon earth, the more are they "obnoxious, in hell, to implacable vengeance, which "no force can resist, and no subtilty elude."

Telemachus, seeing a man condemned by the judges, whom he found sitting, ventured to ask them what was

his crime: he was immediately answered by the offender himself. "I have done," said he, "no evil; my pleasure consisted wholly in doing good. I have been "just, munificent, liberal, and compassionate; of what "crime, then, can I be accused?" "With respect to "man," replied Minos, "thou art accused of none: "but didst thou not owe less to man than to the gods? "If so, what are thy pretensions to justice? Thou "hast punctually fulfilled thy duty to men, who are but "dust; thou hast been virtuous; but thy virtue ter- "minated wholly in thyself, without reference to the "gods who gave it: thy virtue was to be thy own fe- "licity; and, to thyself, thou wast all in all. Thou "hast, indeed, been thy own deity. But the gods, "by whom all things have been created, and who have "created all things for themselves, cannot give up their "rights: thou hast forgotten them, and they will for- "get thee. Since thou hast desired to exist for thyself, "and not for them; to thyself they will deliver thee "up: seek, then, thy consolation in thine own heart. "Thou art separated, for ever, from man, whom, for "thy own sake, thou hast desired to please: and left to "thyself alone, that idol of thy heart! Learn, now "at least, that piety is that virtue of which the gods "are objects; and that, without this, no virtue can de- "serve the name. The false lustre of that, with which "thou hast long dazzled the eyes of men, who are easily "deceived, will deceive no more: men distinguish that "only from which they derive pain or pleasure, into "virtue and vice; and are, therefore, alike ignorant "both of good and evil: but here, the perspicacity of "Divine wisdom discerns all things as they are: the "judgment of men, from external appearance, is re- "versed; what they have admired, is frequently con- "demned; and what they have condemned, approved."

These words, to the boaster of philosophic virtue, were like a stroke of thunder; and he was unable to sustain the shock. The self-complacence with which he had been used to contemplate his moderation, his forti-

tude

tude, his generoſity, was now changed to anguiſh and regret: the view of his own heart, at enmity with the gods, became his puniſhment: he now ſaw, and was doomed, for ever, to ſee himſelf by the light of truth: he perceived, that the approbation of men, which all his actions had been directed to acquire, was erroneous and vain. When he looked inward, he found every thing totally changed; he was no longer the ſame being; and all comfort was eradicated from his heart. His conſcience, which had hitherto witneſſed in his favour, now roſe up againſt him, and reproached him even with his virtues; which, not having deity for their principle and end, were erroneous and illuſive. He was overwhelmed with conſternation and trouble; with ſhame, remorſe, and deſpair. The furies, indeed, forbore to torment him; he was delivered over to himſelf, and they were ſatisfied: his own heart was the avenger of the gods, whom he had deſpiſed. As he could not eſcape from himſelf, he retired to the moſt gloomy receſſes, that he might be concealed from others: he ſought for darkneſs, but he found it not; light ſtill perſecuted and purſued him: the light of truth, which he had not followed, now puniſhed him for the neglect; and all that he had beheld with pleaſure became odious in his eyes, as the ſource of miſery that could never end. "Dreadful "ſituation," ſaid he! "I have known neither the "gods, mankind, nor myſelf; I have, indeed, known "nothing; ſince I have not diſtinguiſhed, from ſpecious evil, that only which is truly good. All my ſteps "have deviated from the path I ſhould have trodden; "all my wiſdom was folly, and all my virtue was pride, "which ſacrificed, with a blind impiety, only to that "vile idol myſelf!"

The next objects that Telemachus perceived, as he went on, were kings that had abuſed their power. An avenging fury held up, before them, a mirror, which reflected their vices in all their deformity: in this they beheld their undiſtinguiſhing vanity, that was gratified by the groſſeſt adulation; their want of feeling

for

for mankind, whose happiness should have been the first object of their attention; their insensibility to virtue, their dread of truth, their partiality to flatterers, their dissipation, effeminacy, and indolence; their causeless suspicions; their vain parade and ostentatious splendour, an idle blaze, in which the public welfare is consumed; their ambition of false honour, procured at the expence of blood; and their inhuman luxury, which extorted a perpetual supply of superfluous delicacies, from the wretched victims of grief and anguish. When they looked into this mirror, they saw themselves faithfully represented; and they found the picture more monstrous and horrid than the chimera vanquished by Bellerophon, the Lernæan hydra slain by Hercules, and even Cerberus himself, though from three infernal mouths he disgorges a stream of pestilential fire, the fumes of which are sufficient to destroy the whole race of men that breathe upon the earth. At the same time, another fury tauntingly repeated all the praises which sycophants had lavished upon them in their lives; and held up another mirror, in which they appeared as flattery had represented them. The contrast of these pictures, so widely different, was the punishment of their vanity: and it was remarkable, that the most wicked were the objects of the most extravagant praise; because the most wicked are most to be feared, and because they exact, with less shame, the servile adulation of the poets and orators of their time.

Their groans perpetually ascended from this dreadful abyss, where they saw nothing but the derision and insult, of which they were themselves the objects; where every thing repulsed, opposed, and confounded them. As they sported with the lives of mankind upon the earth, and pretended that the whole species was created for their use; they were, in Tartarus, delivered over to the capricious tyranny of slaves, who made them taste all the bitterness of servitude in their turn: they obeyed with unutterable anguish; and without hope that the iron hand of oppression would lie lighter upon them.

Under

Under the ſtrokes of theſe ſlaves, now their mercileſs tyrants, they lay paſſive and impotent, like an anvil under the hammers of the Cyclops, when Vulcan urges their labour at the flaming furnace of mount Ætna.

Telemachus obſerved the countenance of theſe criminals to be pale and ghaſtly, ſtrongly expreſſive of the torment they ſuffered at the heart. They looked inward with a ſelf-abhorrence, now inſeparable from their exiſtence: their crimes themſelves were become their puniſhment, and it was not neceſſary that greater ſhould be inflicted: they haunted them like hideous ſpectres, and continually ſtarted up before them in all their deformity. They wiſhed for a ſecond death, that might ſeparate them from theſe miniſters of vengeance, as the firſt had ſeparated their ſpirits from the body; a death, that might at once extinguiſh all conſciouſneſs and ſenſibility: they called upon the depths of hell to hide them, from the perſecuting beams of truth, in impenetrable darkneſs: but they are reſerved for the cup of vengeance, which, though they drink of it for ever, ſhall be ever full! The truth, from which they fled, has overtaken them, an invincible and unrelenting enemy! The ray, which once might have illuminated them, like the mild radiance of the day, now pierces them like lightning: a fierce and fatal fire, that, without injury to the external parts, infixes a burning torment at the heart! By truth, now an avenging flame, the very ſoul is melted, like metal in a furnace: it diſſolves all, but deſtroys nothing; it diſunites the firſt elements of life, yet the ſufferer can never die: he is, as it were, divided againſt himſelf, without reſt, and without comfort; animated by no vital principle, but the rage that kindles at his own miſconduct, and the dreadful madneſs that reſults from deſpair! Among theſe objects, at the ſight of which the hair of Telemachus ſtood erect, he beheld many of the ancient kings of Lydia; who were puniſhed for having preferred the ſelfiſh gratification of an idle and voluptuous life, to that labour for the good of others, which, to royalty, is a duty of indiſpenſible obligation.

Theſe

These kings mutually reproached each other with their folly. "Did I not often recommend to you," said one of them to his son, "during the last years of "my life, when old age had given weight to my counsel, "the reparation of the mischiefs that my negligence "had produced?" "Unhappy wretch," replied the son! "thou art the cause of my perdition: it was "thy example that made me vain-glorious, proud, vo- "luptuous, and cruel. While I saw thee surrounded "with flattery, and relaxed into luxury and sloth, I "also insensibly acquired the love of pleasure and adu- "lation. I thought the rest of men were, to kings, "what horses and other beasts of burden are to men; "animals wholly unworthy of regard, except for the "drudgery they perform, and the conveniences they "procure: this was my opinion, and I learnt it of "thee. I followed thy example, and share thy mi- "sery!" These reproaches were mingled with the most horrid execrations; and mutual rage and indignation aggravated the torments of hell.

Around these wretched princes, there still hovered, like owls in the twilight, causeless jealousies, and vain alarms; Mistrust and Dread, which revenge, upon kings, their disregard of mankind; Avarice, insatiable of wealth; false Honour, ever tyrannical and oppressive; and effeminate Luxury, a deceitful dæmon, that aggravates every evil, and bestows only imaginary good.

Many kings were also severely punished, not for the mischief they had done, but for the good they had neglected to do. Every crime which is committed by the subject, in consequence of laws not enforced, is the crime of the king; for kings reign only as ministers of the law. To kings also are imputed all the disorders that arise from pomp, luxury, and every other excess, which excites irregular and impetuous passions, that cannot be gratified, but by the violation of the common rights of mankind. But the princes who, instead of watching over their people, as a shepherd watches over his flock, worried and devoured them like the wolf,

were

were punished with the most exemplary severity. In this abyss of darkness and misery, Telemachus beheld, with yet greater astonishment, many kings, who had been honoured for their personal virtues upon earth, but were, notwithstanding, condemned to the pains of Tartarus, for implicitly leaving the administration of government to crafty and wicked men; they were punished for mischiefs which they had suffered to be perpetrated under the sanction of their authority. The greater part of them, indeed, had been, by principle, neither virtuous nor vicious; supinely taking the colour impressed upon them from without: they did not shun the truth when it presented itself; but they had no relish for virtue, no delight in doing good.

END OF THE EIGHTEENTH BOOK.

BOOK XIX.

Telemachus enters the field of Elysium, where he is known by his great grandfather, Arcesius, who assures him that Ulysses is still alive, that he shall see him in Ithaca, and succeed to his throne. Arcesius describes the felicity of the just, especially of good kings, who have reverenced the gods, and given happiness to their people: he makes Telemachus observe, that heroes, those who have excelled only in the arts of destruction, have a much less glorious reward, and are allotted a separate district by themselves: Telemachus receives some general instructions, and then returns back to the camp.

WHEN Telemachus quitted this place, he felt himself relieved, as if a mountain had been removed from his breast. This relief, so sudden and so great, impressed him with a strong sense of the misery of those who are confined in it without hope of deliverance. He was terrified at having seen so many kings

kings puniſhed with much greater ſeverity than any other offenders: "Have kings then," ſaid he, "ſo "many duties to fulfil, ſo many difficulties to ſurmount, "and ſo many dangers to avoid? Is the knowledge "that is neceſſary to put them upon their guard, as "well againſt themſelves as others, ſo difficult to be "acquired? and, after all the envy, tumult, and op-"poſition of a tranſitory life, are they conſigned to the "intolerable and eternal pains of hell? What folly, "then, to wiſh for royalty! How happy the peaceful "private ſtation, in which the practice of virtue is "comparatively eaſy!"

Theſe reflections filled him with confuſion and trouble; his knees trembled, his heart throbbed with perturbation, and he felt ſomething like that hopeleſs miſery of which he had juſt been a ſpectator; but, in proportion as he advanced, and the realms of darkneſs, deſpair, and horror, became more remote, he felt new courage gradually ſpring up in his breaſt; he breathed with greater freedom; and perceived, at a diſtance, the pure and bliſsful light, which brightens the reſidence of heroic Virtue.

In this place reſided all the good kings, who had governed mankind from the beginning of time. They were ſeparated from the reſt of the juſt; for, as wicked princes ſuffer more dreadful puniſhment than other offenders in Tartarus, ſo good kings enjoy infinitely greater felicity than other lovers of virtue, in the fields of Elyſium.

Telemachus advanced towards theſe happy and illuſtrious beings, whom he found in groves of delightful fragrance, reclining upon the downy turf, where the flowers and herbage were perpetually renewed; a thouſand rills wandered through theſe ſcenes of delight, and refreſhed the ſoil with a gentle and unpolluted wave: the ſong of innumerable birds echoed in the grove; and while ſpring ſtrewed the ground with her flowers, autumn loaded the trees with her fruit. In this place the burning heat of the dog-ſtar was never felt; and the ſtormy north was forbidden to ſcatter over it

it the frosts of winter. Neither War, that is athirst for blood; nor Envy, that wounds with an invenomed tooth, like the vipers that are wreathed round her arms and fostered in her bosom; nor Jealousy, nor Distrust, nor Fears, nor vain Desires, invade these sacred domains of Peace; the day is here without end, and the shades of night are unknown. Here the bodies of the blessed are cloathed with a pure and lambent light, as with a garment; a light, not resembling that vouchsafed to mortals upon earth, which is rather darkness visible: but a celestial radiance, without a name; an emanation, that penetrates the grossest body, with more subtilty than the rays of the sun penetrate the purest chrystal, which rather strengthens than dazzles the sight, and diffuses, through the soul, a serenity which no language can express. By this etherial essence, the blessed are sustained in everlasting life; it pervades them; it incorporates with them, as food incorporates with the mortal body; they see it, they feel it, they breathe it, and it produces in them an inexhaustible source of serenity and joy. It is a fountain of delight, in which they are absorbed, as fishes are absorbed in the sea: they wish for nothing, and, having nothing, they possess all things. This celestial light satiates the hunger of the soul: every desire is precluded; and they have a fulness of joy, which sets them above all that mortals seek with such restless ardour, to fill the vacuity that aches for ever in their breast. All the delightful objects that surround them are disregarded, for their felicity springs up within; and being perfect, can derive nothing from without: so the gods, satiated with nectar and ambrosia, disdain, as gross and impure, all the dainties of the most luxurious table upon earth. From these seats of tranquillity, all evils fly to a remote distance; Death, Disease, Poverty, and Pain; Regret, and Remorse; Fear, and even Hope, which is sometimes not less painful than Fear itself; Animosity, Disgust, and Resentment, are for ever denied access.

The lofty mountains of Thrace, whose summits,

hoary with everlasting snows, have pierced the cloud, from the beginning of time, might sooner be overturned from their foundations, though deep as the centre, than the peace of these happy beings be interrupted for a moment. They are, indeed, touched with pity at the miseries of life; but it is a soothing and tender passion, that takes nothing from their immutable felicity. Their countenances shine with a divine glory; with the bloom of unfading youth, the brightness of everlasting joy; of joy, which, superior to the wanton levity of mirth, is calm, silent, and solemn, the sublime fruition of truth and virtue. They feel, every moment, what a mother feels at the return of an only son, whom she believed to be dead; but the pleasure, which in the breast of the mother is transient, is permanent in theirs; it can neither languish nor cease; they have all the gladness that is inspired by wine; without either the tumult or the folly; they converse together concerning what they see, and what they enjoy; they despise the opprobrious luxury and idle pomp of their former condition, which they review with disgust and regret; they enjoy the remembrance of their difficulties and distress during the short period, in which, to maintain their integrity, it was necessary they should strive, not only against others, but themselves; and they acknowledge the guidance and protection of the gods, who conducted them in safety through so many dangers, with gratitude and admiration. Something ineffable and divine is continually poured into their hearts; something like an efflux of divinity itself, which incorporates with their own nature. They see, they feel, that they are happy; and are secretly conscious that they shall be happy for ever. They sing the praises of the gods, as with one voice: in the whole assembly, there is but one mind, and one heart, and the same stream of divine felicity circulates through every breast.

In this sacred and supreme delight, whole ages glide away unperceived, and seem shorter than the happiest hours upon earth; but gliding ages still leave their happiness

pineſs entire. They reign together, not upon thrones, which the hand of man can overturn, but in themſelves, with a power that is abſolute and immutable, not derived from without, or dependant upon a deſpicable and wretched multitude. They are not diſtinguiſhed by the crowns that ſo often conceal, under a falſe luſtre, the mournful gloom of anxiety and terror. The gods themſelves have placed upon their heads diadems of everlaſting ſplendour, the ſymbols and the pledge of happineſs and immortality.

Telemachus, who looked round theſe happy fields for his father in vain, was ſo ſtruck with the calm but ſublime enjoyments of the place, that he was now grieved not to find him among the dead, and lamented the neceſſity he was under himſelf of returning back to the living: "It is here alone," ſays he, "that there is "life; the ſhadow only, and not the reality, is to be "found upon earth." He obſerved, however, with aſtoniſhment, that the number of kings that were puniſhed in Tartarus was great, and the number of thoſe that were rewarded in Elyſium, was ſmall: from this diſproportion, he inferred, that there were but few princes whoſe fortitude could effectually reſiſt their own power, and the flattery by which their paſſions were continually excited: he perceived that good kings were, for this reaſon, rare; and that the greater number are ſo wicked, that if the gods, after having ſuffered them to abuſe their power during life, were not to puniſh them among the dead, they would ceaſe to be juſt.

Telemachus, not ſeeing his father Ulyſſes among theſe happy few, looked round for his grand-father the divine Laertes. While his eyes were ineffectually employed in this ſearch, an old man advanced towards him, whoſe appearance was, in the higheſt degree, venerable and majeſtic: his old age did not reſemble that of men, who bend under the weight of years, upon earth; it was a kind of nameleſs indication that he had been old before he died; it was ſomething that blended all the dignity of age, with all the graces of youth; for to thoſe who

enter the fields of Elyſium, however old and decrepit, the graces of youth are immediately reſtored. This venerable figure came up haſtily to Telemachus; and looking upon him with a familiar complacency, as one whom he knew and loved, the youth, to whom he was wholly a ſtranger, ſtood ſilent in confuſion and ſuſpenſe. "I perceive, my ſon," ſaid the ſhade, "that thou "doſt not recollect me; but I am not offended. I am "Arceſius, the father of Laertes; and my days upon "earth were accompliſhed, a little before Ulyſſes, my "grand ſon, went from Ithaca to the ſiege of Troy: "thou waſt yet an infant, in the arms of thy nurſe; "but I had then conceived hopes of thee, which are "now juſtified; ſince thou haſt deſcended into the do-"minions of Pluto, in ſearch of thy father, and the "gods have ſuſtained thee in the attempt. The gods, "O fortunate youth! regard thee with peculiar love, "and will diſtinguiſh thee by glory equal to that of "Ulyſſes. I am happy once more to behold thee: but "ſearch for Ulyſſes no more among the dead; he ſtill "lives; and is reſerved to render my line illuſtrious, by "new honours at Ithaca. Laertes himſelf, though "the hand of time is now heavy upon him, ſtill draws "the breath of life, and expects that his ſon ſhall re-"turn to cloſe his eyes. Thus tranſitory is man, "like the flower that blows in the morning, and in the "evening is withered, and trodden under foot! One "generation paſſes away after another, like the waves "of a rapid river; and Time, ruſhing on with ſilent "but irreſiſtible ſpeed, carries with him all that can "beſt pretend to permanence and ſtability. Even thou, "O my ſon! alas! even thou, who art now happy in "the vigour, the vivacity, and the bloom of youth; "ſhalt find this lovely ſeaſon, ſo fruitful of delight, a "tranſient flower, that fades as ſoon as it is blown: "without having been conſcious that thou wert chang-"ing, thou wilt perceive thyſelf changed: the train of "graces and pleaſures, that now ſport around thee, "health, vigour and joy ſhall vaniſh like the phantoms of

"a dream,

" a dream, and leave thee nothing but a mournful re-
" membrance, that they only were thine. Old age
" ſhall inſenſibly ſteal upon thee; that enemy to joy,
" ſhall diffuſe through thee his own languors; ſhall
" contract thy brow into wrinkles, incline thy body to
" the earth, enfeeble every limb, and dry up, for ever,
" that fountain of delight, which now ſprings in thy
" breaſt: thou ſhalt look round upon all that is pre-
" ſent with diſguſt; anticipate all that is future, with
" dread; and retain thy ſenſibility, only for pain and
" anguiſh. This time appears, to thee, to be far
" diſtant: but, alas! thou art deceived; it approaches
" with irreſiſtible rapidity, and is, therefore, at hand;
" that which draws near ſo faſt, can never be remote;
" and the preſent for ever flying, is remote already;
" even while we ſpeak, it is paſt, and it returns no
" more. Let the preſent, therefore, be light, in thy
" eſtimation: tread the path of virtue, however rugged,
" with perſeverance; and fix thine eye upon futurity:
" let purity of manners, and a love of juſtice, ſecure
" thee a place in this happy reſidence of peace. Thou
" ſhalt ſoon ſee thy father reſume his authority in
" Ithaca; and it is decreed, that thou ſhalt ſucceed
" him on the throne. But royalty, O my ſon! is a
" deceitful thing: thoſe who behold it at a diſtance,
" ſee nothing but greatneſs, ſplendour, and delight;
" thoſe who examine it near, find only toil, perplex-
" ity, ſolicitude, and fear. In a private ſtation, a
" life of eaſe and obſcurity is no reproach: but a king
" cannot prefer eaſe and leiſure to the painful labours
" of government, without infamy: he muſt live, not
" for himſelf, but for thoſe he governs: the leaſt fault
" he commits, produces infinite miſchief; for it dif-
" fuſes miſery through a whole people, and ſometimes
" for many generations. It is his duty to humble the
" inſolence of guilt, to ſupport innocence, and re-
" preſs calumny. It is not enough to abſtain from do-
" ing evil; he muſt exert himſelf to the uttermoſt in
" doing good: neither will it ſuffice, to do good as an

" individual; he muſt prevent the miſchief others
" would do, if they were not reſtrained. Think
" then of royalty, O my ſon! as a ſtate, not of eaſe
" and ſecurity, but of difficulty and danger, and call
" up all thy courage to reſiſt thyſelf, to control thy
" paſſions, and diſappoint flattery."

While Arceſius was yet ſpeaking, he ſeemed to glow with the divine ardour of inſpiration; and when he diſplayed the miſeries of royalty, Telemachus perceived in his countenance ſtrong expreſſions of pity. " Roy-
" alty," ſaid he, " when it is aſſumed to procure ſelfiſh
" indulgences, degenerates into tyranny; when it is
" aſſumed to fulfil its duties, to govern, cheriſh, and
" protect an innumerable people, as a father protects,
" cheriſhes, and governs his children, it is a ſervitude
" moſt laborious and painful, and requires the forti-
" tude and patience of heroic virtue. It is, however,
" certain, that thoſe who fulfil the duties of govern-
" ment with diligence and integrity, ſhall here poſſeſs
" all that the power of the gods can beſtow, to render
" happineſs complete!"

While Telemachus liſtened to this diſcourſe, it ſunk deep into his heart: it was engraven upon that living tablet, as the ſculptor engraves, upon braſs, the characters which he would tranſmit to the lateſt generation. It was an emanation of truth and wiſdom, that, like a ſubtile flame, pervaded the moſt ſecret receſſes of his ſoul: it at once moved and warmed him; and he felt his heart, as it were, diſſolved by a divine energy, not to be expreſſed; by ſomething that exhauſted the fountain of life: his emotion was a kind of deſire, that could not be ſatisfied; an impulſe, that he could neither ſupport nor reſiſt; a ſenſation exquiſitely pleaſing; and yet mixed with ſuch pain, as it was impoſſible long to endure and live. After ſome time, its violence abated; he breathed with more freedom; and he diſcovered, in the countenance of Arceſius, a ſtrong likeneſs of Laertes; he had alſo a confuſed remembrance of ſomething ſimilar in the features of Ulyſſes, when he ſet out for the ſiege

of

of Troy. This remembrance melted him into tears of tenderneſs and joy; he wiſhed to embrace a perſon, whom he now regarded with reverence and affection; and attempted it many times in vain: the ſhade, light and unſubſtantial, eluded his graſp, as the flattering images of a dream deceive thoſe who expect to enjoy them: the thirſty lip is ſometimes in purſuit of water, that recedes from it; ſometimes the imagination forms words, which the tongue refuſes to utter; and ſometimes the hand is eagerly ſtretched out, but can graſp nothing: ſo the tender wiſh of Telemachus could not be gratified; he beheld Arceſius, he heard him ſpeak, and he ſpoke to him; but, to touch him was impoſſible. At length he enquired who the perſons were that he ſaw around him.

"You ſee," ſaid the hoary ſage, "thoſe who were the "ornament of their age, and the glory and happineſs of "mankind; the few kings who have been worthy of "dominion, and filled the character of deities upon "earth. Thoſe whom you ſee not far diſtant, but ſe- "parated from them by that ſmall cloud, are allotted "to much inferior glory; they were heroes, indeed, "but the reward of courage and proweſs, is much leſs "than that of wiſdom, integrity, and benevolence.

"Among thoſe heroes you ſee Theſeus, whoſe coun- "tenance is not perfectly cheerful: ſome ſenſe of his "misfortune in placing too much confidence in a falſe "and deſigning woman, ſtill remains; and he ſtill re- "grets his having unjuſtly demanded the death of his "ſon Hippolytus, at the hands of Neptune: how happy "had it been for Theſeus, if he had been leſs liable to "ſudden anger! You ſee alſo Achilles, who having "been mortally wounded in the heel by Paris, ſupports "himſelf upon a ſpear: if he had been as eminent for "wiſdom, juſtice, and moderation, as for courage, the "gods would have granted him a long reign; but they "had compaſſion for the nations whom he would have "governed, by a natural ſucceſſion, after the death of "Peleus his father; and would not leave them at the "mercy of raſhneſs and preſumption; of a man more

"eaſily

" eaſily irritated, than the ſea by a tempeſt. The thread " of his life was cut ſhort by the Fates; and he fell as " a flower, ſcarce blown, falls under the plough-ſhare, " and withers, before the day is paſt in which it ſprung " up. They made uſe of him only as they do of tor- " rents and tempeſts, to puniſh mankind for their " crimes: he was the inſtrument by which they over- " threw the walls of Troy, to puniſh the perjury of " Laomedon, and the criminal deſires of Paris. When " this was done, they were appeaſed; and they were " implored, in vain, even by the tears of Thetis, to " ſuffer a young hero to remain longer upon the earth, " who was fit only to deſtroy cities, to ſubvert kingdoms, " and to fill the world with confuſion and trouble.

" You ſee another, remarkable for the ferocity of his " countanance; that is Ajax, the ſon of Telamon, and " the couſin of Achilles: you cannot be ignorant of " his glory in battle. After the death of Achilles, he " laid claim to his arms, which, he ſaid, ought not to " be given to another: but they were claimed alſo by " your father, who inſiſted upon his right: the Greeks " determined in favour of Ulyſſes, and Ajax ſlew him- " ſelf in deſpair. The marks of rage and indignation " are ſtill viſible in his countenance; approach him not, " my ſon, for he will think you come to inſult the mis- " fortune that you ought to pity: he has diſcovered us " already; and he ruſhes into the thick ſhade of the " wood that is behind him, to avoid a ſight that is hate- " ful to his eyes. On the other ſide you ſee Hector, " who would have been invincible, if the ſon of Thetis " had lived another age. That gliding ſhade is Aga- " memnon, whoſe countenance ſtill expreſſes a ſenſe of " the perfidy of Clytemneſtra. O my ſon! the misfor- " tunes, that have avenged the impiety of Tantalus in " his family, ſtill make me tremble: the mutual en- " mity of the two brothers, Atreus and Thyeſtes, filled " the houſe of their father with horror and death. Alas! " how is one crime, by a kind of dreadful neceſſity, " the cauſe of more! Agamemnon returned in triumph

" from

" from the ſiege of Troy; but no time was allowed
" him to enjoy, in peace, the glory he had acquired in
" war. Such is the fate of almoſt all conquerors! all
" that you ſee have been great in battle, but they
" have neither been amiable nor virtuous; and they en-
" joy only the ſecond place in the fields of Elyſium.

" Thoſe who have reigned with juſtice, and loved
" their people, are conſidered as the friends of the gods;
" while Achilles and Agamemnon, ſtill full of their
" quarrels and their combats, are not perfect even here,
" but retain their natural defects, and ſuffer the infe-
" licity they produce. Theſe heroes regret, in vain,
" the life that they have loſt; and grieve at their change
" from a ſubſtance to a ſhade. But the kings, who,
" with an equal hand, have diſpenſed juſtice and mer-
" cy, being purified by the divine light which perpe-
" tually renovates their being, feel their wiſhes antici-
" pated, and their happineſs complete. They look back
" upon the vain ſolicitude of mankind with compaſſion,
" and deſpiſe the great affairs that buſy ambition, as
" the play of an infant: they drink of truth and virtue
" at the fountain head, and are ſatisfied they can ſuffer
" nothing, either from themſelves or others; they have
" no wants, no wiſhes, no fears: with reſpect to them,
" all is finiſhed, except their joy, which ſhall have no
" end.

" The venerable figure you ſee yonder, is Inachus,
" who founded the kingdom of Argos. The character
" of old age is tempered with ineffable ſweetneſs and
" majeſty: he moves with a light and gliding pace, that
" reſembles the flight of a bird, and may be traced by
" the flowers that ſpring up under his feet; he holds a
" lyre of ivory in his hand; and an eternal rapture im-
" pels him, to celebrate the wonders of the gods with
" eternal praiſe: his breath is a gale of fragrance, like
" the breath of the morning in ſpring; and the harmony
" of his voice and his lyre, might add to the felicity,
" not of Elyſium only, but Olympus. This is the re-
" ward of his paternal affection to the people, whom he

" ſurrounded

" ſurrounded with the walls of a new city, and ſecured
" in the bleſſings of ſociety by legiſlation.

" Among thoſe myrtles, at a little diſtance, you ſee
" alſo Cecrops the Ægyptian, the firſt ſovereign of
" Athens, a city dedicated to the goddeſs of Wiſdom,
" whoſe name it bears. Cecrops, by bringing excellent
" laws from Ægypt, the great ſource from which learn-
" ing and good morals have flowed through all Greece,
" ſoftened the natural ferocity of the people that he
" found in the ſcattered villages of Attica, and united
" them by the bands of ſociety. He was juſt, humane,
" and compaſſionate: he left his people in affluence, and
" his family in a modeſt mediocrity; for he was not
" willing that his children ſhould ſucceed to his power,
" becauſe there were others whom he judged more wor-
" thy of the truſt.

" But I muſt now ſhew you Erichthon: you ſee him
" in that little valley. Erichthon was the firſt who in-
" troduced the uſe of ſilver as money, in order to faci-
" litate commerce among the iſlands of Greece; but he
" foreſaw the inconveniences which would naturally
" reſult from his expedient: " Apply yourſelves," ſays
he " to the people among whom he diſtributed his new
" coin, to accumulate natural riches; for they only de-
" ſerve the name. Cultivate the earth, that you may
" have wealth in corn and wine, and oil and fruit:
" multiply your flocks to the utmoſt, that you may be
" nouriſhed by their milk, and cloathed with their
" wool; and it will then be impoſſible that you ſhould
" be poor. The increaſe even of your children, will
" be the increaſe of your wealth, if you inure them
" early to diligence and labour; for the earth is inex-
" hauſtible; and will be more fruitful in proportion as
" it is cultivated by more hands: it will reward labour
" with boundleſs liberality; but, to idleneſs, it will be
" parſimonious and ſevere. Seek principally, therefore,
" for that which is truly wealth, as it ſupplies that
" which is truly want. Make no account of money,
" but as it is uſeful either to ſupport neceſſary wars
" abroad,

" abroad, or for the purchaſe of ſuch commodities as " are wanted at home; and, indeed, it is to be wiſhed, " that no commerce ſhould be carried on in articles " that can only ſupport and gratify luxury, vanity, and " ſloth. My children, ſaid the wiſe Erictho, who " thought frequent admonition neceſſary, I greatly " fear, that I have made you a fatal preſent; I foreſee " that this money will excite avarice and ambition, the " luſt of the eye and the pride of life; that it will pro- " duce innumerable arts, which can only corrupt vir- " tue and gratify idleneſs; that it will deſtroy your re- " liſh for that happy ſimplicity, which is, at once, the " bleſſing, and the ſecurity of life; and make you look, " with contempt, upon agriculture, the ſupport of our " exiſtence, and the ſource of every valuable poſſeſſion. " But I call the gods to witneſs, that I made you ac- " quainted with money, a thing uſeful in itſelf, in the " integrity of my heart! Erictho, however, having " lived to ſee the miſchiefs that he dreaded come to paſs, " retired, overwhelmed with grief, to a deſart moun- " tain; where he lived, to an extreme old age, in po- " verty and ſolitude, diſguſted with government, and " deploring the folly of mankind.

" Not long afterwards, Greece beheld a new wonder " in Triptolemus, to whom Ceres had taught the art " of cultivating the earth, and of covering it every " year with a golden harveſt. Mankind were, indeed, " already acquainted with corn, and the manner of mul- " tiplying it by ſeed; but they knew only the firſt ru- " diments of tillage; and Triptolemus, being ſent by " Ceres, came, with the plough in his hand, to offer " the bounty of that gooddeſs to all who had ſpirit to " ſurmount the natural love of reſt, and apply them- " ſelves diligently to labour. The Greeks ſoon learnt " of Triptolemus to part the earth into furrows, and " render it fertile by breaking up its ſurface. The yel- " low corn ſoon ſtrewed the fields under the ſickle of " the reapers; and the wandering barbarians, that were " diſperſed in the foreſts of Epirus and Etolia, ſeeking

" acorns

" acorns for their subsistence, when they had learnt to
" sow corn and make bread, threw off their ferocity,
" and submitted to the laws of civil society. Tripto-
" lemus made the Greeks sensible of the pleasure that
" is to be found in that independent wealth which a
" man derives from his own labour; and in the pos-
" session of all the necessaries and conveniences of life,
" the genuine produce of their own field. This abund-
" ance, recalled to their minds the counsel of Erichthon.
" They held money in contempt; and all other facti-
" tious wealth, which has no value, but in the vain
" imaginations of men: which tempts them to plea-
" sures, that are neither sincere nor safe; and diverts
" them from that labour, which alone supplies all that
" is of real value, with innocence and liberty. They
" were now convinced, that a paternal field, with a
" kindly soil and diligent cultivation, was the best in-
" heritance for those that were wisely content with the
" simple plenty that contented their fathers; who, wanting
" nothing that was useful, desired nothing that was vain.
" Happy would it have been for the Greeks, if they
" had steadily adhered to these maxims, so fit to render
" them free, powerful, and happy; and to inspire and
" maintain a uniform and active virtue, which would
" have made them worthy of such blessings! but alas!
" they began to admire false riches; by degrees, they
" neglected the true; and they degenerated from this
" admirable simplicity! O my son! the sceptre of thy
" father shall, one day, descend to thee: in that day,
" remember to lead thy people back to agriculture, to
" honour the art, to encourage those that practise it,
" and to suffer no man either to live in idleness, or em-
" ploy himself only to propagate luxury and sloth.
" These men, who governed with such benevolence and
" wisdom upon earth, are here favourites of heaven!
" They were, in comparison with Achilles and other
" heroes, who excelled only in war, what the gentle
" and genial gales of the spring are to the desolating
" storms of winter; and they now as far surpass them

" in

" in glory, as the ſun, that gives the day, ſurpaſſes, in " ſplendour, the moon that can only leſſen the dark- " neſs of the night."

While Arceſius was thus ſpeaking, he perceived that Telemachus had fixed his eyes upon a little grove of laurels, and a rivulet of pure water, that was bordered with roſes, violets, lilies, and a thouſand other odoriferous flowers, the vivid colours of which reſembled thoſe of Iris, when ſhe deſcends upon the earth, with ſome meſſage from the gods to man. He ſaw, in this delightful ſpot, an inhabitant of Elyſium, whom he knew to be Seſoſtris. There was, now, a majeſty in the appearance of this great prince, infinitely ſuperior to that which diſtinguiſhed him upon the throne of Ægypt: his eyes ſparkled with a divine radiance, that Telemachus could not ſtedfaſtly behold; and he appeared to have drank, even to exceſs, of immortality and joy; ſuch was the rapture, beyond all that mortals have the power to feel, which the divine ſpirit, as the reward of his virtue, had poured into his breaſt!

" O my father!" ſaid Telemachus to Arceſius, " I " know him; it is Seſoſtris, the wiſe and good, whom " I beheld, not long ſince, upon his throne in Ægypt!" " It is he," replied Arceſius; " and, in him, you have " an example of the boundleſs liberality with which " good kings are rewarded by the gods; yet all the " felicity which now overflows his boſom, and ſparkles " in his eye, is nothing, in compariſon of what he " would have enjoyed, if, in the exceſs of proſperity, he " had been ſtill moderate and juſt. An ardent deſire " to abaſe the pride and inſolence of the Tyrians, im- " pelled him to take their city. This acquiſition " kindled a deſire of more, and he was ſeduced by the " vain glory of a conqueror: he ſubdued, or rather he " ravaged, all Aſia. At his return into Ægypt, he " found the throne uſurped by his brother, who had " rendered the beſt laws of the country ineffectual, by " an iniquitous adminiſtration. His conqueſts or other " kingdoms, therefore, ſerved only to throw his own

" into confuſion: yet he was ſo intoxicated with the
" vanity of conqueſt, that he harneſſed the princes,
" whom he had ſubdued, to his chariot. This was
" leſs excuſable, than all the reſt: but he became, at
" length, ſenſible of his fault, and aſhamed of his in-
" humanity. Such was the fruit of his victories! and
" the great Seſoſtris has left an example of the injury
" done by a conqueror to his country and himſelf,
" when he uſurps the dominions of others: this de-
" graded the character of a prince, in other reſpects
" ſo juſt and beneficent; and this has diminiſhed the
" glory, which the gods intended for his reward.

" But ſeeſt thou not another ſhade, my ſon, diſtin-
" guiſhed by a wound, and a lambent light that plays
" round it like a glory? That is Dioclides, a king of
" Caria, who voluntarily gave up his life in battle, be-
" cauſe an oracle had foretold, that, in a war between
" the Carians and Lycians, the nation, whoſe king
" ſhould be ſlain, would be victorious.

" Obſerve yet another: that is a wiſe legiſlator,
" who, having inſtituted ſuch laws as could not fail to
" render his people virtuous and happy, and bound
" them by a ſolemn oath not to violate them in his ab-
" ſence; immediately diſappeared, became a voluntary
" exile from his country, and died poor and unnoticed
" on a foreign ſhore, that his people might, by that
" oath, be obliged to keep his laws inviolate for ever.

" He, whom thou ſeeſt not far off from theſe, is
" Euneſinus, a king of Pylos, and an anceſtor of Neſ-
" tor. During a peſtilence that deſolated the earth,
" and crowded the banks of Acheron with ſhades newly
" diſmiſſed from above, he requeſted of the gods that
" he might be permitted to redeem the lives of his peo-
" ple with his own: the gods granted his requeſt; and
" have, here, rewarded it with felicity and honour, in
" compariſon of which, all that royalty upon earth can
" beſtow, is vain and unſubſtantial, like a ſhadow or a
" dream.

" That old man, whom you ſee crowned with flowers,

" is

" is Belus. He reigned in Egypt, and eſpouſed Anchi-
" noe, the daughter of the god Nilus, who fertilizes the
" earth with a flood that he pours over it from a ſecret
" ſource. He had two ſons; Danaus, whoſe hiſtory you
" know; and Ægyptus, from whom that mighty king-
" dom derives its name. Belus thought himſelf more
" enriched, by the plenty which he diffuſed among his
" people, and the love that he acquired in return, than
" by all the levies he could have raiſed, if he had taxed
" them to their utmoſt ability. Theſe, my ſon, whom
" you believe to be dead; theſe only, are the living:
" thoſe are the dead who languiſh upon earth, the
" victims of diſeaſe and ſorrow! The terms are inverted,
" and ſhould be reſtored to their proper place. May
" the gods vouchſafe thee ſuch virtue as this life ſhall
" reward; a life which nothing can imbitter or deſtroy!
" But haſte, now, from this world, to which thou art
" yet unborn: it is time the ſearch for thy father ſhould
" be renewed. Alas, what ſcenes of blood ſhalt thou
" behold, before he is found! What glory awaits thee,
" in the fields of Heſperia! Remember the counſels of
" Mentor: let theſe be the guide of thy life: and thy
" name ſhall be great to the utmoſt limits of the earth,
" and the remoteſt period of time!"

Such was the admonition of Arceſius; and he immediately conducted Telemachus to the ivory gate that leads from the gloomy dominions of Pluto. Telemachus parted from him, with tears in his eyes; but it was not poſſible to embrace him; and leaving behind him the ſhades of everlaſting night, he made haſte back to the camp of the allies; having joined the two young Cretans in his way, who had accompanied him to the mouth of the cavern, and deſpaired of his return.

END OF THE NINETEENTH BOOK.

BOOK XX.

Venusium having been left as a deposit by both parties in the hands of the Lucanians, Telemachus declares against seizing it in an assembly of the chiefs, and persuades them to be of his opinion: he discovers great penetration and sagacity with respect to two deserters, one of whom, Acanthus, had undertaken to poison him; and the other, Dioscorus, had offered to bring him Adrastus's head. In the battle which soon follows, Telemachus strews the field with dead in search of Adrastus: Adrastus, who is also in search of Telemachus, engages and kills Pisistratus, the son of Nestor; Philoctetes comes up, and at the moment when he is about to pierce Adrastus, is himself wounded, and obliged to retire: Telemachus, alarmed by the cry of his friends, among whom Adrastus is making a terrible slaughter, rushes to their assistance: he engages Adrastus, and prescribes conditions, upon which he gives him his life: Adrastus, rising from the ground, attempts treacherously to kill his conqueror by surprise, who engages him a second time, and kills him.

IN the mean time, the chiefs of the army assembled, to consider whether it was expedient to possess themselves of Venusium, a strong town, which Adrastus had formerly taken from a neighbouring people, the Peucetian Apulians. They had entered into the alliance that was formed against him, to obtain satisfaction for the injury; and Adrastus, to soften their resentment, had put the town as a deposit into the hands of the Lucanians; he had, however, at the same time, corrupted the Lucanian garrison, and its commander, with money; so that he had still more authority in Venusium, than the Lucanians; and the Apulians, who had consented that Venusium should be garrisoned with Lucanian forces, were thus defrauded in the negociation.

A citizen of Venusium, whose name was Demophantes, had secretly offered to put the allies in possession of one of

of the gates by night; an advantage which was of the greater importance, as Adraſtus had placed his magazine of military ſtores and proviſions in a neighbouring caſtle, which could not hold out againſt an enemy that was in poſſeſſion of Venuſium. Philoctetes and Neſtor had already given their opinion, that this offer ſhould be accepted; and the reſt of the chiefs, influenced by their authority, and ſtruck with the facility of the enterpriſe and its immediate advantages, applauded their determination: but Telemachus, as ſoon as he returned, exerted his utmoſt abilities to ſet it aſide.

"I confeſs," ſaid he, "if any man can deſerve to "be ſurpriſed and deceived, it is Adraſtus, who has prac-"tiſed fraud againſt all mankind: and I am ſenſible "that the ſurpriſe of Venuſium, will only put you in "poſſeſſion of a town, which, by right, is yours already; "becauſe it belongs to the Apulians, who are confede-"rates in your expedition: I alſo acknowledge that you "may improve this opportunity with the greater ap-"pearance of juſtice, as Adraſtus, who has made a de-"poſit of the town in queſtion, has, at the ſame time, "corrupted the commander and the garriſon, to ſuffer "him to enter it, whenever he ſhall think fit: and I am "convinced, as well as you, that if you ſhould take poſ-"ſeſſion of Venuſium to-day, you would, to-morrow, "be maſters of the neighbouring caſtle, in which Adraſ-"tus has formed his magazine; and that, the day fol-"lowing, this formidable war will be at an end. But "is it not better to periſh, than to conquer by means "like theſe? Muſt fraud be counteracted by fraud? "Shall it be ſaid, that ſo many kings, who united to "puniſh the perfidy of Adraſtus, were themſelves per-"fidious! If we can adopt the practices of Adraſtus "without gilt, Adraſtus himſelf is innocent; and our "attempt to puniſh him injurious. Has all Heſperia, "ſuſtained by ſo many colonies of Greece, by ſo many "heroes returned from the ſiege of Troy, no other "arms to oppoſe the fraud and treachery of Adraſtus, "than treachery and fraud? You have ſworn by all that

" is moſt ſacred, to leave Venuſium a depoſit in the
" hands of the Lucanians: the Lucanian garriſon, you
" ſay, is corrupted by Adraſtus, and I believe it to be
" true; but this garriſon is ſtill Lucanian; it receives
" the pay of the Lucanians, and has not yet refuſed to
" obey them; it has preſerved, at leaſt, an appearance
" of neutrality; neither Adraſtus nor his people have
" yet entered it; the treaty is ſtill ſubſiſting; and the
" gods have not forgotten your oath. Is a promiſe ne-
" ver to be kept but when a plauſible pretence to break
" it is wanting? Shall an oath be ſacred only, when no-
" thing is to be gained by its violation? If you are in-
" ſenſible to the love of virtue, and the fear of the gods,
" have ye no regard to your intereſt and reputation? If
" you give ſo pernicious an example to mankind, by
" breaking your promiſe and violating your oath, in
" order to put an end to a war, how many wars will
" this impious conduct excite? By which of your neigh-
" bours will you not be at once dreaded and abhorred;
" and by whom will you afterwards be truſted in the
" moſt preſſing neceſſity? What ſecurity can you give
" for your faith, when you deſign to keep it! and how
" will you convince your neighbours, that you intend
" no fraud, even when you are ſincere? Shall this ſe-
" curity be a ſolemn treaty? You have trodden treaties
" under foot. Shall it be an oath? Will they not know
" that you ſet the gods at defiance, when you can de-
" rive any advantage from perjury? With reſpect to
" you, peace will be a ſtate of no greater ſecurity than
" war; for whatever you do, will be conſidered as the
" operations of war, either ſecret or avowed. You will
" be the conſtant enemies of all, who have the misfor-
" tune to be your neighbours. Every affair, which re-
" quires reputation, probity, or confidence, will, to you,
" become impracticable; and you will never be able to
" make any promiſe that can be believed. But there
" is yet another intereſt, yet nearer and more preſſing,
" which muſt ſtrike you, if you are not loſt to all ſenſe
" of probity, and wholly blind to your advantage: a
" conduct

" conduct ſo perfidious, will be a canker in the very " heart of your alliance, which it muſt finally deſtroy. " The fraud that you are about to practiſe againſt " Adraſtus, will inevitably render him victorious."

At theſe words the aſſembly demanded, with great emotion, how he could take upon him to affirm that the alliance would be ruined by a meaſure, that would procure them certain and immediate victory. " How can " you," ſaid he, " confide in each other, if you vio- " late the only bond of ſociety and confidence, your " plighted faith? After you have admitted this maxim, " that the laws of honeſty and truth may be violated, " to ſecure a conſiderable advantage; who, among you, " would confide in another, when that other may ſe- " cure conſiderable advantage, by breaking his pro- " miſe and defrauding you? and when this is the caſe, " what will be your ſituation? Which of you would " not practiſe fraud, to preclude the fraudulent prac- " tices of his neighbour? What muſt become of an al- " liance conſiſting of ſo many nations, each of which " has a ſeparate intereſt, when it is agreed among them, " in a public deliberation, that every one is at liberty to " circumvent his neighbour, and violate his engage- " ments? Will not the immediate conſequence be diſ- " truſt and diſſention; an impatience to deſtroy each " other, excited by the dread of being deſtroyed? Adraſ- " tus will have no need to attack you: you will effect " his purpoſe upon yourſelves, and juſtify the perfidy " you combined to puniſh.

" Ye mighty chiefs! renowned for magnanimity and " wiſdom, who govern innumerable people with expe- " rienced command, deſpiſe not the counſel of a youth. " Whatever is your danger or diſtreſs, your reſources " ſhould be diligence and virtue. True fortitude can " never deſpair: but if once you paſs the barrier of in- " tegrity and honour, your retreat is cut off, and your " ruin inevitable: you can never more eſtabliſh that " confidence, without which no affair of importance can " ſucceed: you can never make thoſe hold virtue ſacred,

" whom

" whom you have once taught to deſpiſe it. And, " after all, what have you to fear? Will not your " courage conquer, without ſo baſe an auxiliary as " fraud? Are not your own powers, and the ſtrength " of united nations, ſufficient? Let us fight; and if " we muſt, let us die; but let us not conquer with " the loſs of virtue and of fame. Adraſtus, the im- " pious Adraſtus, is in our power; and nothing can " deliver him, but our participation of the crimes that " expoſe him to the wrath of heaven."

When Telemachus had done ſpeaking, he perceived that his words had carried conviction to the heart. He obſerved, that, of all who were preſent, not one offered to reply; their thoughts were fixed; not, indeed, upon him, nor the graces of his elocution; but upon the truths that he had diſplayed. At firſt, all was ſilent aſtoniſhment, expreſſed only by the countenance: but, after a ſhort time, a confuſed murmur ſpread by degrees through the whole aſſembly: they looked upon each other; and all were impatient to declare their ſentiments, though every one was afraid to ſpeak firſt. It was expected, that the chiefs of the army ſhould give their opinion: and the venerable Neſtor, at length, ſpoke as follows: " The gods, O ſon of Ulyſſes! have ſpoken " by thy voice; Minerva, who has ſo often inſpired " thy father, has ſuggeſted to thee the wiſe and gener- " ous counſel which thou haſt given to us. I think not " of thy youth: for when I hear thee, Pallas only is " preſent to my mind. Thou haſt been the advocate " of virtue. The greateſt advantage, without virtue, " is loſs: without virtue, men are ſuddenly overtaken " by the vengeance of their enemies, they are diſtruſted " by their friends, abhorred by good men, and obnoxious " to the righteous anger of the gods. Let us then " leave Venuſium in the hands of the Lucanians, and " think of defeating Adraſtus only by our own magna- " nimity."

Thus Neſtor ſpoke, and the whole aſſembly applauded: but their eyes were fixed upon Telemachus; and every one

one thought he ſaw the wiſdom of the goddeſs that inſpired him, lighten in his countenance.

This queſtion being determined, the council began immediately to debate another, in which Telemachus acquired equal reputation. Adraſtus, with a perfidy and cruelty natural to his character, had ſent one Acanthus into the camp as a deſerter, who had undertaken to deſtroy the principal commanders of the army by poiſon; and had a particular charge not to ſpare Telemachus, who was already become the terror of the Daunians. Telemachus, who was too generous and brave eaſily to entertain ſuſpicion, readily admitted this wretch to his preſence, and treated him with great kindneſs; for having ſeen Ulyſſes in Sicily, he recommended himſelf by relating his adventures. Telemachus took him under his immediate protection, and conſoled him under his misfortunes; for he pretended to have been defrauded, and treated with indignity, by Adraſtus. Telemachus, however, was warming and cheriſhing a viper in his boſom, which his kindneſs only could enable to deſtroy him. Acanthus had diſpatched another deſerter, whoſe name was Arion, from the camp of the allies to Adraſtus, with particular intelligence of its ſituation; and aſſurances that he would give poiſon to the chief commanders, and in particular to Telemachus, the next day, at an entertainment, to which he had been invited as a gueſt. It happened that this man was detected and ſeized, as he was eſcaping from the camp; and, in the terror and confuſion of conſcious guilt, he confeſſed his treachery. Acanthus was ſuſpected to have been his accomplice, becauſe a remarkable intimacy had been obſerved between them; but Acanthus, who had great courage, and was profoundly ſkilled in diſſimulation, made ſo artful a defence, that nothing could be proved againſt him, nor could the conſpiracy be traced to its ſource.

Many of the princes were of opinion, that he ought certainly to be ſacrificed to the public ſafety: "He "muſt at all events," ſaid they, "be put to death;

"for

" for the life of a private individual is nothing, in com-
" petition with the lives of so many kings. It is possi-
" ble he may die innocent; but that consideration should
" have no weight, when the vicegerents of the gods are
" to be secured from danger."

" This horrid maxim," said Telemachus, " this bar-
" barous policy, is a disgrace to human nature. Is the
" blood of men to be so lightly spilt; and are they to be
" thus wantonly destroyed by those that are set over
" them only for their preservation? The gods have
" made you to mankind, what the shepherd is to his
" flock; and will you degrade yourselves into wolves,
" and worry and devour those, whom you ought to
" cherish and protect? Upon your principles, to be
" accused, and to be guilty, is the same thing; and
" every one that is suspected must die. Envy and ca-
" lumny will destroy innocence at pleasure! the op-
" pressed will be sacrificed to the oppressor; and, in
" proportion as tyranny makes kings distrustful, judi-
" cial murderers will depopulate the state."

Telemachus uttered this remonstrance with a vehe-
mence and authority that gave it invincible force; and
covered those, who gave the counsel he had reproved,
with confusion. He perceived it, and softened his voice:
" As for myself," said he, " I am not so fond of life,
" as to secure it upon such terms. I had rather Acan-
" thus should be wicked, than Telemachus; and would
" more willingly perish by his treason, than destroy him
" unjustly, while I doubt only of his crime. A king
" is, by his office, the judge of his people; and his
" decision should be directed by wisdom, justice, and
" moderation: let me then examine Acanthus in your
" presence."

Every one acquiesced, and Telemachus immediately
questioned him concerning his connection with Arion:
he pressed him with a great variety of particulars: and
he frequently took occasion to intimate a design of send-
ing him back to Adrastus, as a deserter: this, if he had
really deserted, would have alarmed him; for Adrastus
would

would certainly have punished him with death: but Telemachus, who watched the effect of this experiment with great attention, perceived not the least token of fear, either in his countenance or his voice; and, therefore, thought it probable, that he was guilty of the conspiracy.

Not being able, however, fully to convict him, he demanded his ring: "I will send it," said he, "to Adras-"tus." At the demand of his ring, Acanthus turned pale: and Telemachus, who kept his eyes fixed upon him, perceived that he was in great confusion. The ring being delivered, "I will send Polytropus," said Telemachus, "a Lucanian, whom you well know, to "Adrastus, as a messenger dispatched with private in-"telligence from you; and he shall produce this ring "as a token. If it is acknowledged by Adrastus, and, "by this means, we discover that you are his emissary, "you shall be put to death by torture; but if you will "now voluntarily confess your guilt, we will remit the "punishment it deserves, and only banish you to some "remote island, where every thing shall be provided for "your subsistence." Acanthus being now urged both by fear and hope, made a full confession; and Telemachus prevailed with the kings to give him his life, as he had promised it; and he was sent into one of the Echinadian islands, where he passed his days in security and peace. Not long afterwards, a Daunian of obscure birth, but of a daring and violent spirit, whose name was Dioscorus, came into the camp of the allies by night, and offered to assassinate Adrastus in his tent: this offer it was in his power to make good; for, whoever despises his own life, can command that of another. Dioscorus had no wish, but for revenge; Adrastus had forcibly taken away his wife, whom he loved to distraction, and who was equal in beauty to Venus herself; and he had determined either to kill the tyrant, and recover his wife, or perish in the attempt. He had received secret instructions how to enter the tent in the night; and had learnt, that his enterprise would be favoured by many officers

in

in the ſervice: but he thought it would alſo be neceſſary, that the allies ſhould attack the camp at the ſame time; as the confuſion would facilitate his eſcape, and afford him a fairer opportunity to carry off his wife.

As ſoon as this man had made the confederate princes acquainted with his deſign, they turned towards Telemachus, as referring implicitly to his deciſion. "The "gods," ſaid he, "who have preſerved us from traitors, "forbid us to employ them. It would be our intereſt "to reject treachery, if we had not ſufficient virtue to "deteſt it: if we ſhould once practiſe it againſt others, "our example would juſtify others in the practice of it "againſt us: and then, who among us will be ſafe? If "Adraſtus ſhould avoid the miſchief that threatens him, "it will recoil upon ourſelves; the nature of war will "be changed; military ſkill and heroic virtue will have "no object; and we ſhall ſee nothing but perfidy, treaſon, "and aſſaſſination: we ſhall ourſelves experience their "fatal effects; and deſerve to ſuffer every evil, to which "we have given ſanction by our practice. I am, there"fore, of opinion, that we ought to ſend back this trai"tor to Adraſtus; not for his ſake, indeed; but the "eyes of all Heſperia, and of all Greece, are upon us, "and we owe this teſtimony of our abhorrence of per"fidy to them, and to ourſelves; we owe it alſo to the "gods, for the gods are juſt."

Dioſcorus was accordingly ſent away to Adraſtus, who trembled at the review of his danger, and was beyond expreſſion amazed at the generoſity of his enemies; for the wicked have no idea of diſintereſted virtue: he contemplated what had happened with admiration, and a ſecret and involuntary praiſe; but he did not dare to applaud it openly; being conſcious that it would condemn himſelf; it brought into his mind the fraud and cruelty he had practiſed, with a painful ſenſe both of guilt and ſhame. He endeavoured to account for appearances, without imputing to his enemies ſuch virtue as he could not emulate; and, while he felt himſelf indebted to them for his life, he could not think of ingratitude without compunction;

compunction: but, in thoſe who are habitually wicked, remorſe is of ſhort duration.

Adraſtus, who ſaw the reputation of the allies perpetually increaſe, thought it abſolutely neceſſary to attempt ſomething of importance againſt them immediately: as he found they muſt of neceſſity foil him in virtue, he could only hope to gain the advantage of them in arms; and, therefore prepared to give them battle without delay.

The day of action arrived; and Aurora had ſcarce ſtrewed her roſes in the path of the ſun, and thrown open the gates of the eaſt before him, when Telemachus, anticipating the vigilance of experience and age, broke from the ſoft embraces of ſleep, and put all the commanders in motion. His morion, covered with horſe-hair that floated in the wind, already glittered upon his head; his cuiras diffuſed a new ſun-ſhine upon the plain; and his ſhield, the work of Vulcan, beſides its natural beauty, ſhone with a divine effulgence, which it derived from the ægis of Minerva that was concealed under it: in one hand he held a lance, and, with the other, he pointed out the poſts which the ſeveral diviſions of the army were to occupy. Minerva had given a fire to his eye that was more than human, and animated his countenance with an expreſſion of awful majeſty, that ſeemed to be an earneſt of victory. He marched, and all the princes of the confederacy, forgetting their dignity and their age, followed him by an irreſiſtible impulſe: their hearts were inacceſſible even to envy; and every one yielded, with a ſpontaneous obedience, to him, who was under the immediate but invincible conduct of Minerva. There was now nothing impetuous or precipitate in his deportment; he poſſeſſed himſelf, with the moſt placid tranquillity, and condeſcending patience; he was ready to hear every opinion, and to improve every hint: but he ſhewed alſo the greateſt activity, vigilance, and foreſight; he provided againſt the remoteſt contingencies; he was neither diſconcerted himſelf, nor diſconcerted others; he excuſed all miſtakes; regulated all that was amiſs; and obviated difficulties even in their cauſes, be-

fore they could take effect: he exacted no unreasonable service, he left every man at liberty, and enjoyed every man's confidence. When he gave an order, he expressed himself with the greatest plainness and perspicuity; he repeated it, to assist the apprehension and memory of those that were to execute it; he consulted their looks while he was speaking, to know whether he was perfectly understood, and he made them express their sense of his orders in their own words. When he had satisfied himself of the abilities of the persons he employed, and perceived that they perfectly entered into his views, he never dismissed them without some mark of his esteem and confidence; every one that was engaged in the execution of his designs, was interested in the success, from a principle of love to their commander, whom they wished, more than all things, to please. Nor was their activity restrained, by the fear of having misfortune imputed to them as a fault: for he blamed none that were unsuccessful even by mistake, if their intentions appeared to have been good.

The first rays of the sun now tinged the horizon with a glowing red, and the sea sparkled with the reflected fires of the rising day: the plain was thronged with men and arms, and horses and chariots were every where in motion. And almost infinite variety of sounds produced a loud but hoarse noise, like that of the sea, when a mighty tempest, at the command of Neptune, moves the world of waters to its foundation; and Mars, by the din of arms, and the dreadful apparatus of war, began to scatter the seeds of rage in every breast. Spears stood erect in the field as thick as corn, that hides the furrows of the plough in autumn; a cloud of dust rose in the air, which hid both heaven and earth, by degrees, from the sight of man; and inexorable Death advanced, with Confusion, Horror, and Carnage in his train.

The moment the first flight of arrows was discharged, Telemachus, lifting up his hands and eyes to heaven, pronounced these words: "O Jupiter, father both of "gods and men! Thou seest justice on our side; and "peace,

" peace, which we have not been aſhamed to ſeek: we " draw the ſword with reluctance; and would ſpare " the blood of man. Againſt even this enemy, however " cruel, perfidious, and prophane, we have no malice. " Judge, therefore, between him and us. If we muſt " die, it is thy hand that reſumes the life it has given! " If Heſperia is to be delivered, and the tyrant abaſed, " it is thy power, and the wiſdom of Minerva, that " ſhall give us victory! The glory will be due to thee, " for the fate of battle is weighed in thy balance. We " fight in thy behalf, for thou art righteous: and " Adraſtus is, therefore, more thy enemy, than ours. " If, in thy behalf, we conquer, the blood of a whole " hecatomb ſhall ſmoke upon thy altars, before the " day is paſt!"

Then, ſhaking the reigns over the fiery and foaming courſers of his chariot, he ruſhed into the thickeſt rank of the enemy. The firſt that oppoſed him was Periander the Locrian: he was covered with the ſkin of a lion, which he had ſlain when he was travelling in Cilicia; and he was armed, like Hercules, with a club of enormous ſize: he had the ſtature, and the ſtrength of a giant; and, as ſoon as he ſaw Telemachus, he deſpiſed his youth, and the beauty of his countenance; " Is it " for thee," ſaid he, " effeminate boy! to diſpute the " glory of arms with us? Hence; and ſeek thy father " in the dominions of the dead!" He ſpoke, and lifted his ponderous and knotted mace againſt him; it was ſtudded with pikes of ſteel, and had the appearance of a maſt. All that were near trembled at its deſcent; but Telemachus avoided the blow, and ruſhed upon his enemy, with a rapidity equal to the flight of an eagle. The mace falling upon the wheel of a chariot that was near him, daſhed it to pieces; and, before Periander could recover it, Telemachus pierced his neck with a dart. The blood which guſhed in a torrent from the wound, inſtantly ſtifled his voice; his hand relaxed; and the reins falling upon the neck of his courſers, they ſtarted away with ungoverned fury. He fell from the

chariot; his eyes were ſuffuſed with everlaſting darkneſs; and his countenance, pale and disfigured, was ſtill impreſſed with the agonies of death. Telemachus was touched with pity at the ſight, and immediately gave the body to his attendants; reſerving to himſelf the lion's ſkin and mace as trophies of victory.

He then fought Adraſtus in the thickeſt of the battle, and overturned a crowd of heroes in his way: Hileus, who had harneſſed to his chariot two courſers, bred in the vaſt plains that are watered by the Aufidus, ſcarcely inferior to thoſe of the ſun; Demolcon, who, in Sicily, had almoſt rivalled Eryx in combats with the ceſtus: Crantor, who had been the hoſt and friend of Hercules, when he paſſed through Heſperia, to puniſh the villainies of Cacus with death: Menecrates, who, in wreſtling, was ſaid to have rivalled Pollux; Hypocoon the Salapian, who in managing the horſe, had the grace and dexterity of Caſtor; the mighty hunter Eurimedes, who was always ſtained with the blood of bears and wild boars, that he ſlew upon the frozen ſummits of the Appennine, and who was ſaid to have been ſo great a favourite of Diana, that ſhe taught him the uſe of the bow herſelf; Nicoſtrates, who had conquered a giant, among the rocks of mount Garganus, that vomited fire! and Eleanthus, who was betrothed to Pholoe, a youthful beauty, the daughter of the god that pours the river Liris from his urn.

She had been promiſed, by her father, to him who ſhould deliver her from a winged ſerpent, which was bred on the borders of the ſtream, and which an oracle had predicted ſhould, in a few days, devour her. Eleanthus, for the love of Pholoe, undertook to deſtroy the monſter, and ſucceeded; but the fates withheld him from the fruits of his victory; and, while Pholoe was preparing for their union, and expecting the return of her hero with a tender and timid joy, ſhe learnt that he had followed Adraſtus to the war, and that his life was cut off by an untimely ſtroke. Her ſighs were wafted to the ſurrounding woods and mountains, upon every gale;

gale: her eyes overflowed with tears; and the flowers which she had been wreathing into garlands were neglected: in the distraction of her grief, she accused heaven of injustice; but the gods beheld her with compassion; and accepting the prayers of her father, put an end to her distress. Her tears flowed in such abundance, that she was suddenly changed into a fountain, which, at length, mingled with the parent stream; but the waters are still bitter; no herbage blossoms upon its banks; and no tree, but the cypress, refreshes them with a shade.

In the mean time, Adrastus, who had learnt that Telemachus was spreading terror on every side, went in search of him with the utmost ardour and impatience. He hoped to find him an easy conquest, as he had yet scarcely acquired the full strength of man: the tyrant did not, however, trust wholly to this advantage, but took with him thirty Daunians, of uncommon boldness, dexterity, and strength, to whom he had promised great rewards for killing Telemachus in any manner. If, at this time, they had met, and the thirty Daunians had surrounded the chariot of the young hero, while Adrastus had attacked him in front, he would certainly have been cut off without difficulty: but Minerva turned this formidable band another way.

Adrastus, thinking he distinguished the voice and figure of Telemachus among a crowd of combatants, that were engaged in a small hollow at the foot of a hill, rushed to the spot, that he might satiate his revenge: but, instead of Telemachus, he found Nestor, who, with a feeble hand, threw some random shafts, that did no execution. Adrastus, in the rage of disappointment, would instantly have slain him, if a troop of Pylians had not surrounded their king. And now, a multitude of arrows obscured the day, and covered the contending armies like a cloud: nothing was to be heard but the groans of death, and the clashing armour of those that fell; the ground was loaded with mountains of slain, and deluged with rivers of blood. Mars and Bellona, attended by the infernal furies, and clothed in garments

that dropped with gore, enjoyed the horrors of the battle, and animated the combatants with new fury. By these relentless deities, enemies to man, Pity, generous Valour, and mild Humanity, were driven from the field; and Slaughter, Revenge, Despair, and Cruelty, raged amidst the tumult without control. Minerva, the wise and invincible, shuddered, and turned with horror from the scene.

Philoctetes, in the mean time, though he walked with difficulty with the shafts of Hercules, limped to the assistance of Nestor with all his might: Adrastus, not being able to penetrate the guard of Pylians that surrounded him, laid many of them in the dust. He slew Etesilaus, who was so light of foot, that he scarcely imprinted the sand; and, in his own country, left the rapid waves of Eurotas and Alpheus behind him: he overthrew also Eutiphron, who exceeded Hylas in beauty, and Hypolitus in the chase; Pterelaus, who had followed Nestor to the siege of Troy, and was beloved by Achilles for his prowess and valour; Aristogiton, who, having bathed in the river Achelous, was said to have received from the deity of the stream, the secret gift of assuming whatever form he desired, and who had, indeed, a suppleness and agility that eluded the strongest grasp; but Adrastus, by one stroke of his lance, rendered him motionless for ever, and his soul rushed from the wound with his blood.

Nestor, who saw the bravest of his commanders fall under the cruel hand of Adrastus, as ears of corn, ripened into a golden harvest, fall before the sickle of the reaper, forgot the danger to which, tremulous and feeble with age, he exposed himself in vain: his attention was wholly fixed upon his son Pisistratus, whom he followed with his eye, as he was bravely sustaining the party that defended his father. But now the fatal moment was come, when Nestor was once more to feel the infelicity of having lived too long.

Pisistratus made a stroke against Adrastus with his lance, so violent, that if the Daunian had not avoided it,

it muſt have been fatal. The aſſailant having miſſed his blow, ſtaggered with its force; and before he could recover his poſition, Adraſtus wounded him with a javelin in the belly: his bowels, in a torrent of blood, followed the weapon; his colour faded like a flower that is broken from its root; his eyes became dim, and his voice faultered. Alcæus, his governor, who fought near him, ſuſtained him as he fell; and had juſt time to place him in the arms of his father, before he expired. He looked up, and made an effort to give the laſt token of his tenderneſs; but having opened his lips to ſpeak, the ſpirit iſſued with his breath.

Neſtor now defended againſt Adraſtus by Philoctetes, who ſpread carnage and horror round him, ſtill ſupported the body of his ſon, and preſſed it in an agony to his boſom. The light was now hateful to his eyes; and his paſſion burſt out into exclamation and complaint: "Wretched man," ſaid he, "to have been once a "father, and to have lived ſo long! Wherefore, O in"exorable Fates! would ye not take my life when I "was chaſing the Caledonian boar, ſailing in the expe"dition to Colchis, or courting danger in the ſiege of "Troy? I ſhould then have died with glory, and taſted "no bitterneſs in death. I now languiſh with age and "ſorrow! I am now feeble, and deſpiſed; I live only "to ſuffer, and have ſenſibility only for affliction! "O my ſon! O my dear ſon, Piſiſtratus! when I loſt "thy brother Antilochus, I had ſtill thee to comfort me, "but I now have thee no more; I poſſeſs nothing, "and can receive no comfort! with me all is at an end; "and even in hope, that only ſolace of human miſery, I "have no portion! O my children! Antilochus and "Piſiſtratus! I feel, this day, as if this day I had loſt "ye both; and the firſt wound in my heart, now bleeds "afreſh. Alas! I ſhall ſee ye no more! Who ſhall "cloſe my eyes when I die, and who ſhall collect my "aſhes for the urn! Thou haſt died, O my dear Pi"ſiſtratus! like thy brother, the death of a hero; and "to die is forbidden only to me!"

In

In this tranſport of grief, he would have killed himſelf with a javelin that he held in his hand: but he was prevented by thoſe that ſtood by him. The body of his ſon was forced from his arms; and ſinking under the conflict, he fainted: he was carried, in a ſtate of inſenſibility, to his tent; where, ſoon reviving, he would have returned to the combat, if he had not, by a gentle force, been reſtrained.

In the mean time, Adraſtus and Philoctetes were mutually in ſearch of each other. Their eyes ſparkled like thoſe of the leopard and the lion, when they fight in the plains that are watered by the Caiſter; their looks were ſavage, and expreſſed hoſtile fury and unrelenting vengeance: every lance that they diſmiſſed, was fatal; and the ſurrounding warriors gazed at them with terror. At laſt they got ſight of each other; and Philoctetes applied one of thoſe dreadful arrows to his bow, which, from his hand, never miſſed the mark, and which inflicted a wound that no medicine could cure. But Mars, who favoured the fearleſs cruelty of Adraſtus, would not yet ſuffer him to periſh: it was the pleaſure of the god, that he ſhould prolong the horrors of the war, and increaſe the number of the dead: and he was ſtill neceſſary to divine juſtice, for the puniſhment of man.

Philoctetes, at the very moment when he was fitting the ſhaft againſt Adraſtus, was himſelf wounded with a lance; the blow was given by Amphimachus, a young Lucanian, more beautiful than Nireus, who among all the commanders at the ſiege of Troy, was excelled in perſon only by Achilles. Philoctetes, the moment he received the wound, diſcharged the arrow at Amphimachus. The weapon transfixed his heart: the luſtre of his eyes, ſo beautifully black, was extinguiſhed, and they were covered with the ſhades of death: his lips, in compariſon of which, the roſes, that Aurora ſcattered in the horizon, are pale, loſt their colour; and his countenance, ſo blooming and lovely, became ghaſtly and disfigured. Philoctetes himſelf was touched with compaſſion;

compaſſion: and, when his body lay weltering in his blood, and his treſſes, which might have been miſtaken for Apollo's, were trailed in the duſt, every one lamented his fall.

Philoctetes, having ſlain Amphimachus, was himſelf obliged to retire from the field: he became feeble by the loſs of blood: and he had exerted himſelf ſo much in the battle, that his old wound became painful, and ſeemed ready to break out afreſh; for notwithſtanding the divine ſcience of the ſons of Æſculapius, the cure was not perfect. Thus exhauſted, and ready to fall upon the heaps of the ſlain that ſurrounded him, he was borne off by Archidamas, who excelled all the Oebalians that he brought with him to found the city of Petilia, in dexterity and courage, juſt at the moment, when Adraſtus might, with eaſe, have laid him dead at his feet. And now the tyrant found none that dared to reſiſt him, or retard his victory: all his enemies were either fallen or fled; and he might juſtly be reſembled to a torrent, which, having overflowed its bounds, ruſhes on with tumultuous impetuoſity, and ſweeps away the harveſt and the flock, the ſhepherd and the village together.

Telemachus heard the ſhouts of the victors at a diſtance: and ſaw his people flying before Adraſtus, with diſorder and precipitation, like a timid hind, that, purſued by the hunter, traverſes the plain, ruſhes through the foreſt, leaps the precipice, and plunges into the flood. A groan iſſued from his breaſt, and his eyes ſparkled with indignation: he quitted the ſpot where he had long fought with ſo much danger and glory, and haſted to ſuſtain his party: he advanced, covered with the blood of a multitude, whom he had extended in the duſt; and, in his way, he gave a ſhout, that was at once heard by both armies.

Minerva had communicated a kind of nameleſs terror to his voice, which the neighbouring mountains returned. The voice of even Mars was never louder in Thrace, when he called up the infernal furies, War and Death. The ſhout of Telemachus animated his people with new

conrage,

courage, and chilled his enemies with fear; Adraſtus himſelf was moved, and bluſhed at the confuſion that he felt. A thouſand fatal preſages thrilled him with ſecret horror; and he was actuated rather by deſpair than courage: his trembling knees thrice bent under him, and he thrice drew back, without knowing what he did; his countenance faded to a deadly pale, and cold ſweat covered his body; his voice became hollow, tremulous and interrupted; and a kind of ſullen fire gleamed in his eyes, which appeared to be ſtarting from their ſockets. All his motions had the ſudden violence of a convulſion, and he looked like Oreſtes, when he was poſſeſſed by the furies. He now began to believe there were gods; he fancied that he ſaw them, denouncing vengeance; and that he heard a hollow voice iſſuing from the depths of hell, and calling him to everlaſting torment. Every thing impreſſed him with a ſenſe, that a divine and inviſible hand was raiſed againſt him; and that it would cruſh him in its deſcent. Hope was extinguiſhed in his breaſt: and his courage fled, as light flies when the ſun plunges in the deep, and the earth is inveloped in the ſhades of night.

Adraſtus, whoſe tyranny would already have been too long, if the earth had not needed ſo ſevere a ſcourge; the impious Adraſtus had now filled up the meaſure of his iniquity, and his hour was come. He ruſhed forward to meet his fate, with a blind fury, which horror, remorſe, indignation and deſpair, united to inſpire. At the firſt ſight of Telemachus, he thought that Avernus opened at his feet, and the fiery waves of Phlegeton roared to receive him: he uttered a cry of terror, and his mouth continued open, but he was unable to ſpeak; like a man terrified with a frightful dream, who makes an effort to complain, but can articulate nothing. He diſcharged a lance at Telemachus, with tremor and precipitation: but Telemachus, ſerene and fearleſs, as the friend of heaven, covered himſelf with his buckler; and victory ſeemed to overſhadow him with her wings, and ſuſpended a crown over his head; in his eye there was

ſomething

ſomething that expreſſed, at once, courage and tranquillity: and ſuch was his apparent ſuperiority to danger, that he might have been taken for Minerva herſelf. He turned aſide the lance that was thrown againſt him by Adraſtus, who inſtantly drew his ſword, that he might prevent Telemachus from diſcharging his lance in return: Telemachus, therefore, relinquiſhed his ſpear; and, ſeeing the ſword of Adraſtus in his hand, immediately unſheathed his own.

When the other combatants on each ſide ſaw them thus cloſely engaged, they laid down their arms; and fixing their eyes upon them, waited, in ſilence, for the event which would determine the war. Their ſwords flaſhed like the bolts of Jove, when he thunders from the ſky: and their poliſhed armour reſounded with the ſtrokes. They advanced, retired, ſtooped, and ſprung ſuddenly up; till at length cloſing, each ſeized his antagoniſt at the ſame moment. The claſping ivy leſs cloſely embraces the elm, than theſe combatants each other. The ſtrength of Adraſtus was undiminiſhed; but that of Telemachus was not yet mature. Adraſtus frequently endeavoured to ſurpriſe and ſtagger him, by a ſudden and violent effort, but without ſucceſs: he then endeavoured to ſeize his ſword; but the moment he relinquiſhed his graſp for that purpoſe, Telemachus lifted him from the ground, and laid him at his feet. In this dreadful moment, the wretch, who had ſo long defied the gods, betrayed an unmanly fear of death. He was aſhamed to beg his life, yet not able to ſuppreſs his deſire to live: he endeavoured to move Telemachus with compaſſion: "O "ſon of Ulyſſes!" ſaid he, "I acknowledge that there "are gods, and that the gods are juſt: their righteous "retribution has overtaken me! It is misfortune only "that opens our eyes to truth: I now ſee it, and it con"demns me. But let an unhappy prince bring thy fa"ther, now diſtant from his country, to thy remem"brance, and touch thy breaſt with compaſſion!"

Telemachus, who kept the tyrant under him with his knee, and had raiſed the ſword to diſpatch him, ſuſpended

pended the blow: "I fight," said he; "only for vic-
"tory, and for peace; not for vengeance. Live then;
"but live, to atone for the wrongs you have committed:
"restore the dominions you have usurped; and establish
"justice and tranquillity upon the coast of Hesperia,
"which you have so long polluted by cruelty and fraud!
"live from henceforth, a convert to truth and virtue;
"Learn from your defeat, that the gods are just; and
"that the wicked are miserable: that to seek happiness
"in violence and deceit, is to ensure disappointment;
"and that there is no enjoyment like the constant ex-
"ercise of integrity and benevolence! As a pledge of
"your sincerity, give us your son Metrodorus, and
"twelve chiefs of your nation for hostages."

Telemachus then suffered Adrastus to rise; and, not suspecting his insincerity, offered him his hand. But the tyrant, in this unguarded moment, perfidiously threw a short javelin at him, which he had hitherto kept concealed: the weapon was so keen, and thrown with such dexterity and strength, that it would have pierced the armour of Telemachus, if it had not been of divine temper; and Adrastus being now without arms, placed himself, for security, behind a tree. Telemachus then cried out, "Bear witness, Daunians, the victory is
"ours! The life of your king was mine, by conquest;
"and it is now forfeited by treachery. He that fears
"not the gods, is afraid of death; he that fears the
"gods, can fear nothing else." He advanced hastily towards the Daunians, as he spoke; and made a sign to his people, that were on the other side of the tree, where Adrastus had taken refuge, to cut off his retreat. The tyrant perceiving his situation, would have made a desperate effort to force his way through the Cretans; but Telemachus rushing upon him, sudden and irresistible as the bolt which the father of the gods launches from the summit of Olympus, to destroy the guilty, seized him with his victorious hand, and laid him prostrate in the dust; as the northern tempest levels the harvest, not yet ripe for the sickle. The victor was then

dead

deaf to entreaty, though the perfidious tyrant again attempted to abuſe the goodneſs of his heart: he plunged the ſword in his breaſt; and diſmiſſed his ſoul to the flames of Tartarus, the juſt puniſhment of his crimes.

END OF THE TWENTIETH BOOK.

BOOK. XXI.

Adraſtus being dead, the Daunians offered their hands to the allies in token of peace, and requeſted that one of their own nation might be given them for a king; Neſtor being inconſolable for the loſs of his ſon, abſents himſelf from the aſſembly of the chiefs, where ſome are of opinion that the conquered lands ſhould be divided among them, and allot the territory of Arpos to Telemachus. Telemachus rejects this offer, and convinces the chiefs that it is their common intereſt to appoint Polydamus king of the Daunians, and leave them in poſſeſſion of their country. He afterwards perſuades the Daunians to beſtow Arpi upon Diomede, who had accidentally landed upon their coaſt. Hoſtilities being now at an end, the allies ſeparate, and every one returns to his own country.

THE Daunians, as ſoon as Adraſtus was dead, inſtead of deploring their defeat, and the loſs of their chief, rejoiced in their deliverance; and gave their hands to the allies, in token of peace and reconciliation. Metrodorus, the ſon of Adraſtus, whom the tyrant had brought up in the principles of diſſimulation, injuſtice, and cruelty, puſillanimouſly fled; but a ſlave, who had been the confidant and companion of his vices, whom he had enfranchiſed, and loaded with benefits, and to whom alone he truſted in his flight, thought only how he might improve the opportunity to his own advantage: he therefore attacked him behind, as he fled; and having cut off his head, brought it into the camp of the allies, hoping

to receive a great reward for a crime, which would put an end to the war; the allies, however, were ſtruck with horror at the fact, and put the villain to death.

Telemachus, when he ſaw the head of Metrodorus, a youth of great beauty and excellent endowments, whom the love of pleaſure and bad example had corrupted, could not refrain from tears: "What an inſtance," ſaid he, "of the miſchief of proſperity to a young prince! The greater his elevation, and the keener his ſenſibility, the more eaſy and certain is his ſeduction from virtue! And what has now happened to Metrodorus, might, perhaps, have happened to me; if I had not been favoured by the gods with early misfortune, and the counſels of Mentor."

The Daunians being aſſembled, required, as the only condition of peace, that they ſhould be permitted to chuſe a king of their own nation, whoſe virtues might remove the diſgrace that Adraſtus had brought upon royalty: they were thankful to the gods who had cut him off: they came, in crowds, to kiſs the had of Telemachus, as the inſtrument of divine juſtice; and they celebrated their defeat as a triumph. Thus, the power which threatened all Heſperia, and ſtruck united nations with terror, fell, in a moment, totally and for ever! So the ground, that is gradually undermined in appearance maintains its ſtability: the ſlow progreſs of the work below, is diſregarded or deſpiſed; nothing ſhakes, nothing is broken, and, in appearance, nothing is weak: yet, the ſecret ſupport is certainly, though inſenſibly, deſtroyed; and the moment, at laſt, arrives, when the whole falls at once into ruin, and nothing remains but an abyſs, in which the ſurface, and all that covered it is ſwallowed up. An illegal authority, however founded, is gradually ſubverted by fraud and cruelty: it is gazed at with admiration and terror, and every one trembles before it, till the moment it ſinks into nothing: it falls by its own weight, and it can riſe no more; for its ſupport is not only removed, but annihilated; juſtice and integrity are wanting, which alone can produce confidence and love.

On

On the next day, the chiefs of the army aſſembled to give the Daunians a king: they ſaw the two camps intermingled by an amity ſo ſudden and unexpected, and the two armies, as it were, incorporated into one, with infinite pleaſure. Neſtor, indeed, could not be preſent; for the death of his ſon was more than the weakneſs of his age could ſupport: he ſunk under this misfortune, in the decline of life, as a flower ſinks under the ſhowers of the evening, which was the glory of the field, when Aurora firſt gave the day: his eyes continually overflowed, from an inexhauſtible ſource; the lenient hand of ſleep cloſed them no more; and the ſoothing proſpects of hope in which miſery itſelf can rejoice, were cut off. All food was bitter to his taſte, and light was painful to his eye; he had no wiſh, but to be diſmiſſed from life, and covered with the veil of eternal darkneſs. The voice of friendſhip ſoothed and expoſtulated in vain; for even kindneſs itſelf diſguſted him, as the richeſt dainties are diſguſtful to the ſick. To ſoft condolence, and tender expoſtulation, he anſwered only by ſounds of inarticulate ſorrow: yet he was, ſometimes, heard to break out into paſſionate exclamations, alone: "O Piſiſtratus!" he would ſay, "O my ſon! thou calleſt me, "and I will follow thee: thou hath made death welcome; and I have no wiſh, but once more to behold "thee upon the borders of the Styx!" After ſuch burſts of grief, he would paſs whole hours in ſilence; except that, lifting up his hands and eyes to heaven, groans would involuntarily eſcape him.

In the mean time, the princes that were aſſembled, waited impatiently for Telemachus, who ſtill continued near the body of Piſiſtratus, burning the richeſt perfumes, ſcattering flowers over it with a liberal hand, and mingling the fragrant ſhowers with his tears: "O my dear "companion!" ſaid he, "can our firſt meeting at Pylos, "our journey to Sparta, and our meeting at the coaſt "of Heſperia, be forgotten? How many obligations am "I under to thee! how tenderly did I love thee! and "how faithfully was my love returned! I knew thy

" valour; it would have rivalled the greateſt heroes of " Greece! but, alas! it has deſtroyed thee! It has, " indeed, conſecrated thy name; but it has impoveriſhed " the world! We have loſt the virtues that would have " been equal to thoſe of thy father: another Neſtor, " whoſe wiſdom and eloquence would, in future times, " have been the pride and admiration of Greece! That " ſoft perſuaſion was already upon thy lips, which, when " Neſtor ſpeaks, is irreſtible: that native ſimplicity and " truth, that gentle expoſtulation, which ſooths anger " into peace: and that authority which equanimity and " wiſdom neceſſarily acquire, were already thy own! To " thy voice, every ear was attentive: and every heart was " inclined to approve thy judgment! Thy words, plain " and artleſs, diſtilled upon the heart, as the dews of " heaven diſtil upon the riſing herbage of the field! " In thee how many bleſſings have we now loſt for ever! " Piſiſtratus, whom, but yeſterday, I claſped to my " breaſt, is now inſenſible to my friendſhip; and a " mournful remembrance of him is all that remains! If, " inſtead of our cloſing thy eyes, thou hadſt cloſed the " eyes of Neſtor, the gods would have ſpared him this " ſight of anguiſh and horror; and he would not have " been diſtinguiſhed, among fathers, by unexampled " calamity!"

After theſe exclamations of tenderneſs and pity, Telemachus ordered the blood to be waſhed from the wounded ſide of Piſiſtratus, and the body to be laid upon a purple bier. Upon this bed of death, his head reclined, and his countenance pale, he reſembled a young tree, which having covered the earth with its ſhade, and ſhot up its branches to heaven, is cut down by the axe with an untimely ſtroke: it is ſevered at once from its root, and from the earth, a prolific mother, that cheriſhes her offſpring in her boſom! The branches languiſh, and the verdure fades! it is no longer ſelf-ſupported; it falls to the ground, and its ſpreading honours, that concealed the ſky, are ſtretched, withered, and ſapleſs in the duſt: it is no more a tree, but a leafleſs trunk; it aſpires, and is

graceful no more! Thus fallen, and thus changed, Piſiſtratus was now borne to the funeral pile, attended by a band of Pylians, moving with a ſlow and mournful pace; their arms reverſed, and their eyes, ſwimming in tears, fixed upon the ground! And now the flame aſcends, in ruddy ſpires, to the ſky; the body is quickly conſumed, and the aſhes depoſited in a golden urn. This urn, as an invaluable treaſure, Telemachus, who ſuperintended the whole, confided to Callimachus, to whom Neſtor had once confided the ſon, whoſe remains it contained: "Preſerve," ſaid he, "theſe mournful but precious re-"licks, of one whom you tenderly loved; preſerve "them for his father! but do not give them till he has "fortitude enough to aſk for them: that, which at one "time exaſperates ſorrow, will ſooth it at another."

Telemachus, having thus fulfilled the laſt duties to the friend, repaired to the aſſembly of the confederate princes, who, the moment they ſaw him, became ſilent with attention: he bluſhed at the deference that was paid him, and could not be prevailed upon to ſpeak. The acclamations that followed, increaſed his confuſion; he wiſhed to hide himſelf, and now, for the firſt time, appeared to be irreſolute and diſconcerted. At laſt he intreated, as a favour, that they would praiſe him no more; "Not, ſays he, "becauſe it diſpleaſes me, eſpecially from thoſe "who are ſo well able to diſtinguiſh virtue; but be-"cauſe I am afraid it ſhould pleaſe me too much: praiſe "is the great corrupter of mankind; it renders them "arrogant, preſumptuous and vain: and ought alike to "be deſerved and avoided. Nothing is ſo like honeſt "praiſe, as flattery: tyrants, the moſt wicked of all "men, are moſt the objects of adulation: and what "pleaſure can I derive from ſuch tribute? Honeſt praiſe, "if I am ſo happy as to deſerve it, will be paid when "I am abſent; and, if you believe that I have merit, "you muſt alſo believe that I deſire to be humble, and "am afraid of being vain. Spare me, then, if you "eſteem me; and do not praiſe me, as if you thought "praiſe was delightful to my ear."

Telemachus, having thus expreſſed the ſentiments of his heart, took no farther notice of thoſe who ſtill continued loud in extravagant encomiums, and his neglect ſoon put them to ſilence; for they began to fear that their zeal would diſpleaſe him: praiſe, therefore, was at an end, but admiration increaſed; for the tenderneſs which he had ſhewed to Piſiſtratus, and the affectionate aſſiduity with which he had paid the laſt duties of a friend, were univerſally known; and the whole army was more touched with theſe teſtimonies of ſenſibility and benevolence, than with all the prodigies of wiſdom and valour that had diſtinguiſhed his character with unrivalled luſtre. "He is wiſe," ſaid they to each other; "and he is brave: he is beloved of the gods; he "ſtands alone, the hero of our age; he is more "than man! but this is only wonderful, this excites no "compaſſion but aſtoniſhment. He is, beſides, humane; he is good; he is a faithful and a tender "friend; he is compaſſionate, liberal, beneficent, and "devoted, without reſerve, to thoſe who merit his af"fection! Of his haughtineſs, indifference and ferocity, "nothing remains; and he is now, not the wonder only, "but the delight of mankind! His character is now diſ"tinguiſhed by uſeful and endearing excellence; by "qualities that reach the heart, and melt us with tender"neſs, that make us not only acknowledge, but feel his "virtues; and would prompt us to redeem his life, "with our own."

The princes, having thus given vent to their eſteem and admiration, proceeded to debate the neceſſity of giving the Daunians a king. The greater part of the aſſembly were of opinion, that the territories of Adraſtus ſhould be divided among them, as a conquered country; and Telemachus was offered, as his ſhare, the fertile country of Arpos, where Ceres pours out her golden treaſures, Bacchus preſents his delicious fruit, and the olive, conſecrated to Minerva, pays her green tribute twice a year. "This country," ſaid they, "ought to obli"terate Ithaca from your remembrance, its barren

"rocks,

" rocks, its mean cottages, the dreary rocks of Duli-
" chium, and the ſavage foreſts of Zacynthus. Think
" no more of your father, who has certainly been buried
" in the deep at the promontory of Caphareus, by the
" vengeance of Nauplius, and the anger of Neptune;
" nor of your mother, who muſt have yielded to her
" ſuitors in your abſence; nor of your country, which
" the gods have not favoured like that which is now
" offered you."

Telemachus heard them patiently; but the rocks of Theſſaly and Thrace are not more deaf and inexorable to the complaints of deſpairing love, than the ſon of Ulyſſes to theſe offers. " I have no wiſh," ſaid he, " either for luxury or wealth; and why ſhould I poſ-
" ſeſs wider extent of country, or command a greater
" number of men? I ſhould only be more embarraſſed,
" and leſs at liberty. Men of the greateſt wiſdom, and
" moſt moderate deſires, have found life full of trouble;
" without taking upon them the government of others,
" who are reſtleſs and untractable, injurious, fraudulent,
" and ungrateful. He that deſires to command others
" for his own ſake, without any view but to his own
" power, and pleaſure, and glory, is a tyrant; an ene-
" my to the gods, and a puniſhment to man! He, who
" governs mankind with juſtice and equity, for their
" own advantage, is rather their guardian than their
" lord; his trouble is inconceivable; and he is far from
" wiſhing to increaſe it, by extending his authority.
" The ſhepherd, who does not riot upon the fleſh of
" his flock, who defends them from the wolf at the
" hazard of his life, who leads them to the beſt paſture,
" and watches over them night and day, has no deſire
" to encreaſe the number of his ſheep, or to ſeize upon
" thoſe that belong to a neighbour; for this would only
" increaſe his care, by multiplying its objects. Though
" I have never governed, I have learnt from the laws,
" and from the ſages by whom laws have been made,
" that government is an anxious and laborious taſk: I
" am, therefore, content with Ithaca, however ſmall,

" and

" and however poor; and if I can reign there, with
" fortitude, juſtice, and piety, I ſhall have no need to
" wiſh for a larger dominion, to increaſe my glory.
" My reign, indeed, may commence but too ſoon.
" Would to heaven, that my father, eſcaping the fury
" of the waves, may reign himſelf to the longeſt period
" of human life; and that, under him, I may learn
" to ſubdue my own paſſions, till I know how to re-
" ſtrain thoſe of a whole nation!"

Telemachus then addreſſed the aſſembly in theſe terms: " Hear, O ye princes! what your intereſt makes
" it my duty to declare. If you give the Daunians a
" juſt king, he will make them a juſt people; he will
" ſhew them the advantage of keeping their faith un-
" broken, and of not invading the territories of their
" neighbours; a leſſon, which, under the impious
" Adraſtus, they could never learn. From thoſe peo-
" ple, while they are under the direction of a wiſe and
" good prince, you will have nothing to fear; if ſuch
" a prince you ſhall give them, they will be indebted
" for him to you; and they will be indebted to you,
" for the peace and proſperity that they will enjoy
" under him: inſtead of attacking, they will bleſs you,
" and both king and people will be, as it were, the
" work of your own hands. But, on the contrary, if
" you divide their country among you, the miſchiefs,
" which I now predict, will certainly come to paſs.
" The Daunians, puſhed to deſperation, will renew the
" war; they will fight in a juſt cauſe, the cauſe of li-
" berty; and the gods, who abhor tyranny, will fight
" for them: if the gods ſhould take part againſt you,
" firſt or laſt you muſt be confounded, and your pro-
" perity will diſſipate like a vapour; counſel and wiſ-
" dom will be withdrawn from your chiefs, courage
" from your armies, and plenty from your country;
" your hope will be preſumptuous, and your unde-
" takings raſh; you will impoſe ſilence upon thoſe
" that warn you of your danger; and your ruin will
" be ſudden and irretrievable:" it will then be ſaid,

" In

" Is this the mighty nation that was to give laws to " the world? this, that is now vanquiſhed, purſued, " and trampled in the duſt? Such is the deſert of the " lawleſs, the haughty, and the cruel: and ſuch is the " righteous retribution of heaven!

" Conſider alſo, that, if you undertake to divide " your conqueſt, you will unite all the ſurrounding " nations againſt you: your alliance, which was form- " ed in defence of the common liberty of Heſperia, " againſt the uſurpations of Adraſtus, will become " odious; and you will yourſelves be juſtly accuſed " of aſpiring at a univerſal tyranny. But ſuppoſe that " you ſhould be victorious againſt the Daunians, and " every other people, your ſucceſs will inevitably be " your ruin. This meaſure will diſunite you: it can- " not be taken without a violation of thoſe very rules, " by which alone you can regulate your own preten- " ſions; it will ſubſtitute power for juſtice, and, there- " fore, each of you will make his power the meaſure " of his claim. Not one of you will have ſufficient " authority over the reſt, to make a peaceable diviſion " of the common property; and thus a new war will " commence, of which your deſcendants, that are not " yet born, will probably never ſee the end. Is it not " better to ſit down in peace, with juſtice and modera- " tion, than to follow ambition, where all is tumult, " danger, and calamity? Is not perfect tranquillity " and blameleſs pleaſure, a plentiful country and " friendly neighbours, the glory that is inſeparable " from juſtice? and the authority that muſt reſult " from an integrity, to which foreign nations refer " their conteſts for deciſion, more deſirable, than the " idle vanity of lawleſs conqueſt? I ſpeak, O princes! " without intereſt; I oppoſe your opinions, becauſe I " love you; I tell you the truth, though I riſk your " diſpleaſure: ſhould the counſel of integrity be lightly " rejected?" While Telemachus was thus ſpeaking, with a new and irreſiſtible authority; and the princes were admiring the wiſdom of his counſels, in aſto-

niſhment

niſhment and ſuſpenſe; a confuſed noiſe ſpread through the camp, and came at laſt to the place where they were aſſembled. It was ſaid, that a ſtranger had juſt landed, with a company of men in arms; that he was of a lofty port, and had a military greatneſs in his aſpect and demeanour; that he appeared to have endured great adverſity, and to be ſuperior to all ſufferance. The ſoldiers who were ſtationed to guard the coaſt, at firſt prepared to repulſe him as an enemy that was invading their country: upon which he drew his ſword with an air of intrepidity, and declared that, if he was attacked, he could make good his defence; but that he required only peace and hoſpitality. He then held out an olive branch as a ſupplicant; and deſiring to be conducted to thoſe who commanded that part of the coaſt, he was accordingly brought to the royal aſſembly.

The moment after this intelligence was received, the ſtranger entered. His majeſtic appearance ſtruck the whole aſſembly with ſurpriſe; he looked like the god of war, when he calls together his ſanguinary bands upon the mountains of Thrace; and he addreſſed the princes in theſe terms:

"Surely I ſee the guardians of mankind, aſſembled "to defend their country, or deſtribute juſtice! Here, "then, a man, perſecuted by fortune, may hope to be "heard: may the gods preſerve you from the like "calamity! I am Diomede, the king of Ætolia, who "wounded Venus at the ſiege of Troy; and her ven-"geance purſues me, whitherſoever I fly. Neptune, who "can refuſe nothing to the divine daughter of the ſea, "has given me up to the fury of the winds and waves; "and I have ſuffered ſhipwreck almoſt upon every rock. "Inexorable Venus has left me no hope of again re-"turning to my kingdom, or claſping my family to my "breaſt! In the country where I firſt beheld the light, "I ſhall behold no more: from all that is dear to me, "I am ſevered for ever! Upon this unknown coaſt, "after all my ſhipwrecks, I ſeek only ſecurity and reſt. "Jupiter himſelf is the ſtranger's titulary god: if,

"therefore,

" therefore, ye have any reverence of heaven, if ye " have any feelings of compaſſion; vouchſafe me ſome " neglected corner of this vaſt country, ſome barren " ſpot, ſome untrodden waſte, ſome ſandy plain, ſome " craggy rock, where I may take refuge with my aſſo- " ciates in misfortune, and build a little town, a ſad " memorial of the country we have loſt! we aſk but a " ſmall tract of ſuch ground as is uſeleſs to you; we " will be peaceful neighbours, and firm allies; we will " have no enemy, and no intereſt but yours; and we " deſire no other diſtinction or peculiarity, than the li- " berty of living according to our own laws."

While Diomede was ſpeaking, Telemachus kept his eyes fixed upon him; and all the changes of paſſion were, by turns, expreſſed in his aſpect. When the hero, at firſt, mentioned his long misfortunes, he thought this majeſtic ſtranger might be his father, and his counte- nance brightened with hope; the moment he declared himſelf to be Diomede, it faded, like a flower at the chill blaſt of the north; and when he complained of in- exorable anger, and an offended goddeſs, the heart of Telemachus was melted, by the remembrance of what his father and himſelf had ſuffered from the ſame cauſe: the conflict was, at laſt, more than he could ſuſtain: and, burſting into tears of grief, and joy, he threw himſelf upon the neck of Diomede, and embraced him.

" I am," ſaid he, " the ſon of Ulyſſes, your aſſo- " ciate in the war; who, when you carried off the " horſes of Rheſus, was not idle. The gods have " treated him with unrelenting ſeverity, as they have " treated you. If the oracle of Erebus may be believ- " ed, he is ſtill alive; but, alas! he is not alive to me. " I have left Ithaca to ſeek him; and I have now loſt " him, and my country for ever! Judge from my miſ- " fortunes, of my compaſſion for yours; for misfor- " tune is the parent of pity, and ſo far it is an advan- " tage. In this country, I am but a ſtranger myſelf; " and I have, from my infancy, ſuffered various diſ- " treſſes in my own. Yet, O mighty Diomede! I was

" not

" not there ignorant of the glory you have acquired;
" nor am I, here, unable, O next to Achilles in cou-
" rage and proweſs! to procure you ſome ſuccour. The
" princes which you ſee in this aſſembly, are not ſtran-
" gers to humanity; they are ſenſible that, without it,
" there is neither virtue, nor courage, nor honour.
" The truly great become more illuſtrious by adverſity;
" ſomething is wanting in their character; they cannot
" be examples, either of patience or of fortitude:
" when virtue ſuffers, every heart is melted, that is
" not inſenſible to virtue. Entruſt, then, your affairs
" implicitly with us, to whom the gods have given you:
" we receive you, as a bounty from their hands; and
" ſhall think ourſelves happy in the power of alleve-
" ating your diſtreſs."

Diomede aſtoniſhed at what he heard, fixed his eyes upon Telemachus; and ſeeing himſelf moved to the heart, they embraced, as if they had been long united by the moſt intimate friendſhip. " O ſon of the wiſe
" Ulyſſes," ſaid he, " how worthy art thou of ſuch a
" father! Thou haſt the ſame ſweetneſs of counte-
" nance, the ſame graceful elocution, the ſame force
" of eloquence, the ſame elevation of ſentiment, and
" the ſame rectitude of thought!"

The hero was alſo embraced by Philoctetes; and they related their unfortunate adventures to each other.
" You would, certainly," ſaid Philoctetes, " be
" glad once more to ſee Neſtor: he has juſt loſt his ſon,
" viving child, Piſiſtratus; and, to him, this world
" is now only a vale of tears, leading to the grave.
" Come with me; and comfort him: an unfortunate
" friend is more likely, than any other, to ſoothe his
" diſtreſs."

They went immediately to his tent; but grief had ſo much affected both his ſenſes, and his underſtanding, that he recollected Diomede with difficulty. Diomede, at firſt, wept with him; and the old man felt his grief increaſed by the interview: the preſence of his friend, however, ſoothed his anguiſh by degrees, and it was

eaſy to perceive, that the ſenſe of his misfortunes, was, in ſome degree, ſuſpended by the pleaſure of relating them, and of hearing what had befallen Diomede in return.

In the mean time, the aſſembled princes conſulted with Telemachus, what was proper to be done. Telemachus adviſed them to beſtow the country of Arpos upon Diomede, and to give Polydamus to the Daunians for their king. Polydamus was their countryman; a ſoldier, of whoſe eminent abilities, Adraſtus was jealous; and whom, therefore, he would never employ, leſt he ſhould ſhare the glory of ſucceſs, which he wiſhed to ſecure to himſelf. Polydamus had often told him, in private, that in a war againſt united nations, his life, and the public welfare, were too much expoſed; and would have perſuaded him to treat the neighbouring ſtates with more juſtice and equity: but men who hate truth, hate thoſe alſo who are bold enough to ſpeak it; they are not touched, either with their ſincerity, their zeal, or their diſintereſtedneſs. A deluded proſperity hardened the heart of Adraſtus, againſt the counſels of virtue: and the neglect of them, afforded him, every day, a new triumph; for fraud and violence gave him the advantage over all his enemies. The misfortunes which Polydamus predicted, did not happen. Adraſtus deſpiſed the timid prudence which foreſaw nothing but difficulty and danger; Polydamus became, at length, inſupportable; he was diſmiſſed from all his employments, and left to languiſh in poverty and ſolitude.

Polydamus was, at firſt, overwhelmed with this reverſe of fortune: but, at length, it ſupplied what was wanting in his character, a ſenſe of the vanity of external greatneſs. He became wiſe at his own expence, and rejoiced that he had felt adverſity; he learnt, by degrees, to ſuffer; to live upon little; to regale with tranquillity upon truth; to cultivate the virtues of private life, which are infinitely more eſtimable, than thoſe that glitter in the public eye; and not to depend, for his enjoyments, upon mankind. He dwelt in a de-

ſart at the foot of mount Garganus, where a rock that formed a kind of rude vault, ſheltered him from the weather; a river that fell from the mountain, quenched his thirſt; and the fruit of ſome neighbouring trees allayed his hunger. He had two ſlaves, whom he employed to cultivate a ſmall ſpot of ground; and he aſſiſted them in their work with his own hands. The ſoil repaid his labour with uſury, and he was in want of nothing. He had not only fruit, herbs, and roots, in abundance; but moſt fragrant flowers of every kind. In this retirement, he deplored the misfortunes of thoſe nations, which the mad ambition of their princes puſhes on to their ruin. He expected, every day, that the gods, who, though long-ſuffering, are juſt, would put an end to the tyranny of Adraſtus: he thought he perceived that, the more the tyrant roſe in proſperity, the nearer he approached to deſtruction: for ſucceſsful imprudence, and abſolute authority in its utmoſt ſtretch, are, to kings and kingdoms, the certain forerunners of a fall. Yet when he heard of the defeat and death of Adraſtus, he expreſſed no joy, either in having foreſeen his ruin, or in being delivered from his tyranny: he was anxious, only, for his country, which he feared, the conquerors might reduce to a ſtate of ſlavery.

Such was the man, whom Telemachus propoſed to give the Daunians for their king. He had been ſome time acquainted both with his abilities and his virtues; for Telemachus, as he had been adviſed by Mentor, applied himſelf, with inceſſant diligence, to diſcover the good and bad qualities of all perſons, who had any conſiderable truſt, whether under the allied princes with whom he ſerved in the war, or among their enemies; and it was one of his principal employments, in every place, to diſcover and examine men who were diſtinguiſhed by ſome ſingular talent or qualification, wherever they were to be found.

The confederate princes were, at firſt, ſomething unwilling to beſtow the kingdom upon Polydamus. "We have learnt," ſaid they, "by fatal experience, that

" that a king of the Daunians who has a military dis-
" poſition, and military ſkill, muſt be extremely for-
" midable to his neighbours. Polydamus is a great
" commander, and he may bring us into great danger."
" It is true," ſaid Telemachus, " that Polydamus is
" acquainted with war; but it is alſo true, that he is
" a lover of peace; which, together, make the very
" character that our intereſt requires. A man, who
" has experienced the difficulties, the dangers, and the
" calamities of war, is much better qualified to avoid
" them, than he that knows them only by report:
" Polydamus has learnt to reliſh, and to value, the
" bleſſings of tranquillity; he always condemned the
" enterprizes of Adraſtus, and foreſaw the ruin in
" which they would terminate. You will have much
" more to fear from a weak prince, without know-
" ledge, and without experience, than from one who
" ſees all with his own eye, and determines all by his
" own will. The weak and ignorant prince will ſee all
" things with the eyes of another; either of ſome ca-
" pricious favourite, or ſome flattering, turbulent, and
" ambitious miniſter; he will therefore be engaged
" in a war without intending it: and you can certainly
" have no dependance upon him, who acts implicitly
" by the direction of others; there can be no hope
" that his promiſes will be kept; and you will, in a
" ſhort time, have no alternative but to deſtroy him,
" or ſuffer yourſelves to be deſtroyed by him. Is it
" not, therefore, more advantageous, more ſafe, and
" at the ſame time, more juſt and more generous,
" faithfully to fulfil the truſt which the Daunians have
" placed in you, and give them a king that is worthy
" of dominion?"

All ſcruples being entirely removed by this diſcourſe, Polydamus was immediately propoſed to the Daunians, who waited the determination of the aſſembly with great impatience. As ſoon as they heard the name of Polydamus, they anſwered, " The allies have now
" proved the ſincerity of their intentions, and given

" us a pledge of perpetual peace, by propoſing a man
" of ſuch virtue and abilities for our king: if they
" had propoſed a man without ſpirit, without virtue,
" without knowledge, we ſhould have concluded, that
" they deſigned only to make us weak and contempti-
" ble, by rendering our government corrupt; a cruel
" ſubtilty, which we could not have ſeen practiſed
" againſt us, without a ſecret but ſtrong reſentment!
" The choice of Polydamus indeed, is a proof of
" nobler principles; for, as the allies have given us a
" king, who is incapable of doing any thing inconſiſt-
" ent with the liberty and honour of our ſtate, it is
" manifeſt that they expect nothing which can either
" degrade or oppreſs us; and on our part we take the
" gods to witneſs, that if the rivers return not back to
" their ſources, we will not ceaſe to love thoſe who
" have treated us with ſo noble a beneficence. May
" our lateſt poſterity remember the benefits which have
" this day been conferred upon us; and renew, from
" generation to generation, the peace of the golden
" age of Heſperia, till time ſhall be no more!"

Telemachus then propoſed to the Daunians, that the plains of Arpos ſhould be given to Diomede, for the ſettlement of a colony: " You will lay this new peo-
" ple," ſaid he, " under an obligation without ex-
" pence. You do not occupy the country in which
" they will ſettle; yet they will be indebted for their
" ſettlement there to you. Remember that all men
" ſhould be united by the bands of love: that the
" earth is of an extent much larger than they can fill;
" that it is neceſſary to have neighbours; and eligible
" to have ſuch neighbours as are obliged to you for
" their ſettlement: nor ſhould you be inſenſible to the
" misfortunes of a prince, to whom his native country
" is interdicted for ever. An union between him and
" Polydamus will be immediately formed, upon mu-
" tual principles of rectitude and benevolence, the
" only principles upon which any union can be laſting:
" you will therefore ſecure all the bleſſings of peace

" to

" to yourſelves; and become ſo formidable to all the " neighbouring ſtates, that none of them will attempt " the acquiſition of greatneſs and power, that would " be dangerous to the reſt. As we have given to " your country and people, a king that will procure " to both the higheſt degree of proſperity and honour; " let your liberality, at our requeſt, beſtow a country " that you do not cultivate, upon a king who has an " indubitable claim to your aſſiſtance."

The Daunians anſwered, that they could refuſe nothing to Telemachus, who had given them Polydamus for a king; and they went immediately to ſeek him in his deſart, that they might place him upon the throne. Firſt, however, they granted the fertile plains of Arpos to Diomede, for a new kingdom; and their bounty to him was extremely pleaſing to the allies; becauſe his colony of Greeks would powerfully aſſiſt them to repreſs the Daunians, in any future attempt to make encroachments upon the neighbouring ſtates, of which Adraſtus had given them ſo pernicious an example. All the purpoſes of the alliance being now accompliſhed, the princes drew off their forces in ſeparate bodies; Telemachus departed with his Cretans, having firſt tenderly embraced his noble friend Diomede; then Neſtor, ſtill inconſolable for the loſs of his ſon, and laſt Philoctetes who poſſeſſed and deſerved the arrows of Hercules.

END OF THE TWENTY-FIRST BOOK.

BOOK XXII.

Telemachus, at his return to Salentum, is ſurpriſed to ſee the country ſo well cultivated, and ſo little appearance of magnificence in the city. Mentor accounts for theſe alterations, and points out the principal cauſes that prevent national proſperity: he propoſes the conduct and government of Idomeneus as a model: Telemachus diſcovers to Mentor his deſire to marry the daughter of Idomeneus, Antiope; Mentor approves of the choice, and aſſures him that ſhe is deſigned for him by the gods; but that at preſent he ſhould think only of returning to Ithaca, and delivering Penelope from her ſuitors.

TELEMACHUS was now impatient to rejoin Mentor at Salentum, and to embark with him for Ithaca, where he hoped his father would arrive before him. As he approached the city, he was aſtoniſhed to ſee, that the neighbouring country which he had left almoſt a deſart, was now in the higheſt ſtate of cultivation; and ſwarmed like a hive, with the children of induſtry and labour: this change he imputed to the wiſdom of Mentor. But when he entered the city, and perceived that its appearance was much leſs magnificent, and that fewer hands were employed to furniſh the luxuries of life, he was diſpleaſed; for he was naturally fond of elegance and ſplendour: his diſpleaſure however ſoon gave way to other ſentiments; he ſaw Idomeneus and Mentor at a diſtance coming to meet him; and his heart inſtantly overflowed with tenderneſs and joy. It was not, however, without ſome mixture of anxiety: for, notwithſtanding his ſucceſs in the expedition againſt Adraſtus, he doubted whether his conduct, upon the whole, would be approved by Mentor, and endeavoured to read his ſentiments in his eyes as he approached.

Idomeneus

Idomeneus embraced Telemachus, with the affection of a parent; and Telemachus, as ſoon as he was diſengaged, threw himſelf upon the neck of Mentor, and burſt into tears. "I am ſatisfied," ſays Mentor: "you "have, indeed, committed great faults; but they have "acquainted you with your infirmities, and warned you "of ſelf-confidence. More advantage is ſometimes "derived from diſappointment than ſucceſs. Great "achievements frequently produce contemptible vain "glory, and dangerous preſumption: but diſappoint-"ments from ill-conduct make the man a cenſor of "himſelf; and reſtore the wiſdom which ſucceſs had "taken away. You are not to ſeek praiſe from men; "but to offer it, with humility, to the gods. You "have indeed performed noble exploits: but you muſt "confeſs, that you were rather the inſtrument than "the agent: were they not effected by powers commu-"nicated from without? and were they not frequently "endangered by your precipitation and imprudence? "Are you not ſecretly conſcious, that Minerva ex-"alted you into a nature ſuperior to your own; and "that after this transformation only, you became "equal to the achievements that you performed? "Minerva ſuſpended your paſſions, as Neptune ſuſ-"pends the ſwelling of the ſurge, when he commands "the tempeſt to be ſtill."

While Idomeneus was gratifying his curioſity, by making various enquiries of the Cretans, that were returned with Telemachus from the war, Telemachus was liſtening to the wiſdom of Mentor. At length, looking round him with aſtoniſhment, "I ſee many "alterations here," ſaid he, "of which I cannot "comprehend the cauſe: has any misfortune happened "to Salentum in my abſence? The magnificence and "ſplendour, in which I left it, have diſappeared. I "ſee neither ſilver, nor gold, nor jewels; the habits of "the people are plain, the buildings are ſmaller and "more ſimple, the arts languiſh, and the city is be-"come a deſart."

"Have

" Have you obſerved," replied Mentor, with a ſmile, " the ſtate of the country that lies round it?" " Yes," ſaid Telemachus, " I perceive that agriculture is be- " come an honourable profeſſion, and that there is not " a field uncultivated." " And which is beſt," re- plied Mentor, " a ſuperb city abounding with marble, " and ſilver, and gold, with a ſteril and neglected " country; or a country in a ſtate of high cultivation, " and fruitful as a garden, with a city, where decency " has taken place of pomp? A great city, full of ar- " tificers, who are employed only to effeminate the " manners, by furniſhing the ſuperfluities of luxury, " ſurrounded by a poor and uncultivated country; re- " ſembles a monſter with a head of enormous ſize, " and a withered enervated body, without beauty, vi- " gour, or proportion. The genuine ſtrength and " true riches of a kingdom conſiſt in the number of " people, and the plenty of proviſions; and innume- " rable people now cover the whole territory of Ido- " meneus, which they cultivate with unwearied dili- " gence and aſſiduity. His dominions may be con- " ſidered as a town, of which Salentum is the centre; " for the people that were wanting in the fields, and " ſuperfluous in the city, we have removed from " the city to the fields: we have alſo brought in many " foreigners; and as the produce of the earth will al- " ways be in proportion to the number of people that " till it, this quiet and peaceable multitude is a much " more valuable acquiſition than a new conqueſt. We " have expelled thoſe arts which divert the poor from " procuring, by agriculture, the neceſſaries of life; " and corrupt the wealthy, by giving them the ſuper- " fluities of luxury and pride: but we have done no " injury to the polite arts; nor to thoſe who have a " true genius for their cultivation. Idomeneus is thus " become much more powerful than he was, when " you admired his magnificence; a falſe ſplendor, " which, by dazzling the eye, concealed ſuch weakneſs " and miſery, as would in a ſhort time have ſubverted

" his

" his empire: He has now a much greater number of " ſubjects, and he ſubſiſts them with greater facility: " theſe people, inured to labour and hardſhip, and ſet " above a fond and effeminate attachment to life, by " the wiſe inſtitutions of the government under which " they live, are always ready to take the field in defence " of the country which they have cultivated with their " own hands; and the ſtate, which you think is in de- " cay, will ſhortly be the wonder of Heſperia.

" Remember, O my ſon! that there are two evils in " government, which admit of no remedy, an unequit- " able and deſpotic power in the prince, and a luxurious " depravity of manners in the people. Princes that " have been accuſtomed to conſider their will only as law, " and to give the reins to their paſſions, may do any " thing; but their power of doing any thing is neceſſarily " ſubverted by its own exceſs: their government is ca- " priciouſly adminiſtered without maxim or principle; " they are univerſally feared and flattered; their ſubjects " degenerate into ſlaves; and of theſe ſlaves, the number " is perpetually diminiſhing. Who ſhall dare to affront " them with truth! Who ſhall ſtem the torrent of deſ- " truction! It ſwells over all bounds; the wiſe fly before " it, and ſigh in ſecret over the ruins of their country. " Some ſudden and violent revolution only, can reduce " this enormous power within proper bounds; and by " that which alone can reſtrain it, it is frequently deſ- " troyed. Nothing is ſo certain a preſage of irremedia- " ble deſtruction, as authority puſhed to exceſs; it is " like a bow that is overbent, which, if not relaxed, will " ſuddenly fly to pieces: and who ſhall venture to relax it? " This exceſſive, this fatal, but flattering power, has " been once the ruin of Idomeneus; he was dethroned, " but not undeceived: and of that power, which as it is " not intended for mankind, can be aſſumed only to their " ruin, he would ſtill have been the dupe, if the gods " had not ſent us hither for his deliverance: and, after all, " events, ſcarce leſs than miracles, have been neceſſary " to open his eyes.

" The

"The other incurable evil is luxury. As the "prince is corrupted by an exceſs of power, the people "are corrupted by luxury. It has been ſaid, indeed, "that luxury feeds the poor at the expence of the "rich: but certainly the poor may be ſubſiſted by "uſeful employments; if they apply themſelves to "multiply the products of the earth, they will be "under no neceſſity to corrupt the rich by the refine-"ments of luxury. A deviation from the ſimplicity "of nature is ſometimes ſo general, that a whole "nation conſiders the moſt trifling ſuperfluities as the "neceſſaries of life; theſe factitious neceſſaries mul-"tiply every day; and people can no longer ſubſiſt "without things, which thirty years before had never "been in being. This luxury is called taſte, improve-"ment, and politeneſs; and though a vice which ſu-"perinduces almoſt every other, it is cultivated and "commended as a virtue. Its contagion ſpreads from "the prince to the meaneſt of his people: the royal "family imitate the magnificence of the king; the "nobles that of the royal family; the middle claſs, "that of the nobles; for who makes a juſt eſtimation "of himſelf? and the poor would intrude upon the "claſs above them. Every one lives above his condi-"tion; ſome from oſtentation, and to glory in their "wealth; ſome from a falſe ſhame, and to conceal "their poverty. Even thoſe who diſcover the miſ-"chief of this general folly, want fortitude to ſet the "firſt examples of reformation: all conditions are con-"founded, and the nation is undone. A deſire of gain "to ſupport this idle expence, taints by degrees the "pureſt minds; wealth is the only object of deſire, "and poverty the only mark of diſgrace. You may "have learning, talents, and virtue; you may diffuſe "knowledge, you may win battles, ſave your country, "and ſacrifice you intereſt; and after all, if your merit "is not ſet off by the glitter of faſhionable expence, "you will ſink into obſcurity and contempt. Even "thoſe who are without money, will not appear to

"want

"want it; they live as the ſame expence as if they "had it; they borrow, they cheat, and practiſe a "thouſand ſcandalous expedients to procure it: and "who ſhall apply a remedy to theſe evils? New laws "muſt be inſtituted, and the taſte and habit of the "whole nation muſt be changed: and who is equal to "ſuch an undertaking, but he who is at once a philo-"ſopher and a prince; who, by the example of his own "decency and moderation, can ſhame the fools that "are fond of oſtentation and parade, and keep the "wiſe in countenance, who would rejoice to be encou-"raged in an honeſt frugality."

Telemachus, while he liſtened to this diſcourſe, perceived the deluſions of his mind to vaniſh, like a man that wakes from a dream. He was now conſcious to truth; and his heart was transformed to its image, as marble to the idea of the ſculptor, when he gives it the features, the attitude, and almoſt the ſoftneſs of life. At firſt he made no reply; but while he recollected what he had heard, he attentively reviewed the alterations that had been made in the city.

At length, turning to Mentor, "You have," ſaid he, "made Idomeneus one of the wiſeſt princes upon "earth; I no longer know either him, or his people. "I am now convinced, that your achievements here "are much greater than ours in the field. The ſucceſs "of war is, in a great degree, the effect of perſonal "proweſs and chance: and the commander muſt always "ſhare the glory of conqueſt with his men: but your "work is properly and excluſively your own: you "have alone oppoſed a whole nation and its princes; "and you have corrected the manners and principles of "both. The ſucceſs of war is always fatal and "horrid: but all here is the work of celeſtial wiſdom; "all is gentle, pure and lovely; all indicates an au-"thority more than human. When man is deſirous "of glory, why does he not ſeek it by works of bene-"volence like theſe? O how falſe are their notions of "glory, who hope to acquire it by ravaging the earth,

"and

" and deſtroying mankind!" At this exclamation of Telemachus, Mentor felt a ſecret joy that brightened in his countenance; for it convinced him, that his pupil had reduced the value of conqueſt and triumph to their true ſtandard, at an age when it would have been but natural to over-rate the glory he had acquired.

" It is true," replied Mentor, after a pauſe, " all " that Idomeneus has done here is right, and deſerves " commendation; but he may do ſtill better. He has " now brought his paſſions under ſubjection; and he " applies himſelf to the government of his people upon " juſt principles: but he has ſtill great faults, which " ſeem to be the progeny of faults that are paſt. When " we make an effort to leave familiar vices, they ſeem " to follow us; bad habits, relaxation of mind, inve- " terate errors, and ſtrong prejudices long remain. " Happy are thoſe who never deviated into error; for " their rectitude, and theirs only, can be uniform and " conſtant. The gods, O Telemachus! require more " from you than from Idomeneus; becauſe you have " been made acquainted with truth from your earlieſt " infancy; and have never been expoſed to the ſeduc- " tion of unbounded proſperity.

" Idomeneus," continued Mentor, " is by no means " deficient, either in penetration or knowledge; but " he waſtes his abilities upon little things; he is too " much buſied upon parts to comprehend the whole; " and he arranges atoms, inſtead of conceiving a ſyſ- " tem. The proof of abilities in a king, as the " ſupreme governor of others, does not conſiſt in doing " every thing himſelf: to attempt it is a poor ambi- " tion; and to ſuppoſe that others will believe it can " be done, is an idle hope. In government, the king " ſhould not be the body, but the ſoul; by his influ- " ence, and under his direction, the hands ſhould ope- " rate, and the feet ſhould walk: he ſhould conceive " what is to be done, but he ſhould appoint others to " do it; his abilities will appear in the conception of " his deſigns, and the choice of his inſtruments. He

" ſhould

" ſhould never ſtoop to their function, nor ſuffer them
" to aſpire to his: neither ſhould he truſt them impli-
" citly; he ought to examine their proceedings, and
" be equally able to detect a want of judgment or in-
" tegrity. He governs well who diſcerns the vari-
" ous characters and abilities of men, and employs
" them to adminiſter government, under him, in de-
" partments that are exactly ſuited to their talents.
" The perfection of ſupreme government conſiſts in
" governing thoſe that govern: he that preſides, ſhould
" try, reſtrain, and correct them; he ſhould encourage,
" raiſe, change, and diſplace them; he ſhould keep
" them for ever in his eye, and in his hand: but, to
" make the minute particulars of their ſubordinate de-
" partments objects of perſonal application, indicates
" meanneſs and ſuſpicion; and fills the mind with
" petty anxieties, that leave it neither time nor liberty
" for deſigns, that are worthy of royal attention. To
" form great deſigns, all muſt be freedom and tran-
" quillity: no intricacies of buſineſs muſt embarraſs
" or perplex, no ſubordinate objects muſt divide the
" attention. A mind that is exhauſted upon minute
" particulars, reſembles the lees of wine, that have
" neither flavour nor ſtrength: and a king, that buſies
" himſelf in doing the duty of his ſervants, is always
" determined by preſent appearances, and never extends
" his view to futurity; he is always abſorbed, by the
" buſineſs of the day that is paſſing over him; and
" this being his only object, acquires an undue im-
" portance which, if compared with others, it would
" loſe. The mind that admits but one object at a
" time, muſt naturally contract; and it is impoſſible
" to judge well of any affair, without conſidering many,
" comparing them with each other, and ranging them
" in a certain order, by which their relative import-
" ance will appear. He that neglects this rule in go-
" vernment, reſembles a muſician, who ſhould content
" himſelf with the diſcovery of melodious tones, one
" by one, and never think of combining or harmoniz-

" ing them into muſic, which would not only gratify
" the ear, but affect the heart. Or he may be com-
" pared to an architect, who ſhould fancy the powers
" of his art exhauſted, by heaping together large co-
" lumns, and great quantities of ſtone curiouſly carved,
" without conſidering the proportion of his building, or
" the arrangement of his ornaments: ſuch an artiſt,
" when he was building a ſaloon, would not reflect,
" that a ſuitable ſtaircaſe ſhould be added; and when
" he was buſy upon the body of the building, he would
" forget the court yard, and the portal: his work
" would be nothing more, than a confuſed aſſemblage
" of parts, not ſuited to each other, not concurring to
" form a whole: ſuch a work would be ſo far from doing
" him honour, that it would be a perpetual monument
" of diſgrace; it would ſhew, that his range of thought
" was not ſufficient to include all the parts of his deſign
" at once, that his mind was contracted, and his genius
" ſubordinate; for he that ſees only from part to part,
" is fit only to execute the deſigns of another. Be aſ-
" ſured, my dear Telemachus, that the government of
" a kingdom requires a certain harmony like muſic,
" and juſt proportions like architecture."

" If you will give me leave to carry on the parallel
" between theſe arts and government, I can eaſily make
" you comprehend the inferiority of thoſe, who admi-
" niſter government by parts, and not as a whole. He
" that ſings particular parts in a concert, however great
" his ſkill or excellent his voice, is ſtill but a ſinger;
" he who regulates all the parts, and conducts the
" whole, is the maſter of muſic: ſo, he that faſhions
" the columns, and carries up the ſide of a building,
" is no more than a maſon: but he who has deſigned
" the whole, and whoſe mind ſees all the relations of
" part to part, is the architect. Thoſe, therefore, who
" are moſt buſy, who diſpatch the greateſt number of
" affairs, can leaſt be ſaid to govern; they are inferior
" workmen: the preſiding mind, the genius that go-
" verns the ſtate, is he, who doing nothing, cauſes every

" thing

" thing to be done; who meditates and contrives: who " looks forward to the future, and back to the paſt; " who ſees relative proportions, arranges all things in " order, and provides for remote contingencies; who " keeps himſelf in perpetual exerciſe, to wreſtle with " fortune, as the ſwimmer ſtruggles with a torrent; " and whoſe mind is night and day upon the ſtretch, " that, anticipating all events, nothing may be left to " chance.

" Do you think, my dear Telemachus, that a " great painter is inceſſantly toiling that he may " diſpatch his work with the greater expedition? No; " ſuch drudgery and conſtraint would quench all the " fire of imagination; he would no longer work like a " genius; for the genius works as he is impelled by the " power of fancy, in ſudden, vigorous, but irregular " ſallies. Does the genius grind his colours, or pre- " pare his pencils? No; he leaves that to others that " are as yet but in the rudiments of his art; he re- " ſerves himſelf for the labours of the mind; he tranſ- " fers his ideas to the canvas, in ſome bold and glow- " ing ſtrokes, which give dignity to his figures, and " animate them not only with life but paſſion. His " mind teems with the thoughts and ſentiments of the " heroes he is to repreſent; he is carried back to the " ages in which they lived, and is preſent to the cir- " cumſtances they were placed in. But, with this fer- " vid enthuſiaſm, he poſſeſſes alſo a judgment, that " reſtrains and regulates it; ſo that his whole work, " however bold and animated, is perfectly conſonant to " propriety and truth. And can it be imagined, that " leſs elevation of genius, leſs effort of thought, is ne- " ceſſary to make a great king, than a good painter? " Let us therefore conclude, that the province of a king " is to think; to form great deſigns; and to make " choice of men properly qualified to carry them into " execution."

" I think," ſaid Telemachus, " that I perfectly " comprehend your meaning: but ſurely, a king who

" leaves the diſpatch of public buſineſs to others, will
" be often impoſed upon." " You impoſe upon your-
" ſelf," replied Mentor: " a general knowledge of
" government will always ſecure him againſt any im-
" poſition. Thoſe who are not acquainted with radi-
" cal principles, and have not ſagacity enough to diſ-
" cern the talents and characters of men, are always
" ſeeking their way, like men in the dark. If theſe
" indeed eſcape impoſition, it is by chance; for they
" have not a clear and perfect knowledge of what they
" ſeek, nor in what direction they ſhould move to
" find it: their knowledge is juſt ſufficient to excite
" ſuſpicion; and they are rather ſuſpicious of integrity
" that oppoſes them with truth, than of fraud that ſe-
" duces them by flattery. Thoſe, on the contrary, who
" know the principles of government, and can diſtin-
" guiſh the characters of men, know what is to be
" expected from them, and how to obtain it: they know,
" at leaſt, whether the perſons they employ are in ge-
" neral, proper inſtruments to execute their deſigns;
" and whether they conceive and adopt their views,
" with ſufficient preciſion and abilities to carry them
" into effect. Beſides, as their attention is not divid-
" ed by embarraſſing particulars, they keep the great
" object ſteadily in view; and can always judge, whether
" they deviate or approach it: if they are ſometimes
" deceived, it is in accidental and trifling matters, that
" are not eſſential to the principal deſign. They are
" alſo ſuperior to little jealouſies, which are always
" marks of a narrow mind, and groveling diſpoſition:
" they know, that in great affairs, they muſt in ſome
" particulars be deceived, becauſe they are obliged to
" make uſe of men, and men are often deceitful; and
" more is loſt by the delay and irreſolution which
" ariſe from want of confidence in thoſe who muſt be
" employed, than from petty frauds, by which that
" confidence is abuſed. He is comparatively happy
" who is diſappointed only in affairs of ſmall moment:
" the great work may go on with ſucceſs; and it is

" about

" about this only, that a great man ought to be so-
" licitous. Fraud, indeed, should be severely punished
" when it is discovered: but he that would not be de-
" ceived in matters of importance, must in trifles be
" content to be deceived. An artificer, in his work-
" room, sees every thing with his own eye, and does
" every thing with his own hand; but a king, who pre-
" sides over a great nation, can neither see all, nor do
" all: he ought, indeed, to do nothing himself, but
" what another cannot do under him; and to see
" nothing that is not essential to some determination of
" great importance.

" You Telemachus," continued Mentor, " are a
" favourite of the gods; and it is their pleasure to dis-
" tinguish your reign by wisdom. All that you see
" here, is done less for the glory of Idomeneus, than
" for your instruction: and if your virtues correspond
" with the designs of heaven, the wise institutions that
" you admire in Salentum, are but as shadows to the
" substance, in comparison of what you will one day
" do in Ithaca. But Idomeneus has now prepared a
" ship for our departure; and it is time that we should
" think of quitting the coast of Hesperia."

At the mention of their departure, Telemachus opened his heart to his friend, with respect to an attachment, which made it impossible for him to leave Salentum without regret. The secret, however, cost him some pain: " You will blame me perhaps," said he, " for yielding too easily to impressions of love, in
" the countries through which I pass; but my heart
" would always reproach me, if I should hide from
" you the passion that I have conceived for Antiope,
" the daughter of Idomeneus. This, my dear Mentor,
" is not a blind impulse, like that which you taught me
" to surmount in the island of Calypso. I know that
" the wound which my heart received from Eucharis,
" was deep; neither time nor absence can efface her
" image from my heart; and I cannot even now pro-
" nounce her name without emotion. After such ex-

" perience of my weakneſs, I muſt be diffident of my-
" ſelf: yet what I feel for Antiope, is wholly different
" from what I felt for Eucharis: it is not the tumul-
" tuous deſire of paſſion; it is the calm complacency of
" reaſon, a tender approbation and eſteem. I deſire
" her as the ſiſter of my ſoul, my friend and my com-
" panion for life; and if the gods ſhould ever reſtore
" my father to me, and I am permitted to chuſe, my
" fate and the fate of Antiope ſhall be one. The
" charms that have attached me to Antiope, are the
" glowing modeſty of her countenance; her ſilent diffi-
" dence and ſweet reſerve; her conſtant attention to
" tapeſtry, embroidery, or ſome other uſeful and elegant
" employment; her diligence in the management of
" her father's houſhould, ſince the death of her mother:
" her contempt of exceſſive finery in her dreſs; and her
" total forgetfulneſs, or rather ignorance of her beauty.
" When, at the command of Idomeneus, ſhe leads
" the dance, with the beauties of Crete, to the ſound
" of the flute, ſhe might be well taken for Venus, the
" queen of ſmiles, with the Graces in her train. When
" he takes her with him to the chaſe, ſhe diſcovers
" ſuch ſkill in the bow, and ſuch dignity of deportment,
" as diſtinguiſh Diana, when ſhe is ſurrounded by her
" nymphs. Of this ſuperiority ſhe alone is ignorant,
" while every eye remarks it with admiration. When
" ſhe enters a temple with ſacred offerings to the god,
" ſhe might herſelf be taken for the divinity of the
" place: with what devotion and awe ſhe preſents her
" gifts, and propitiates the gods, when ſome crime is
" to be expiated, or ſome fatal omen averted! And
" when ſhe appears with a golden needle in her hand,
" ſurrounded by the virgins of her train, we are tempt-
" ed to believe that Minerva has deſcended, in a human
" form, to the earth, and is teaching the polite arts
" to mankind. She encourages others to diligence by
" her example: ſhe ſweetens labour, and ſuſpends
" wearineſs by the melody of her voice, when ſhe ſings
" the myſterious hiſtory of the gods; and ſhe excels
" the

" the moſt exquiſite painters in the elegance of her em-
" broidery. How happy the man whom Hymen ſhall
" unite with her by a gentle band! What can he ſuf-
" fer but her loſs? what can he fear, but to ſurvive her?

" But I take the gods to witneſs, my dear Mentor,
" that I am ready to depart. I ſhall love Antiope for
" ever; but ſhe ſhall not delay my return to Ithaca a
" moment. If another ſhall poſſeſs her, I ſhall be
" wretched; yet I will leave her. Although I know
" that I may loſe her by my abſence, I will not men-
" tion my love either to her or to her father; for I
" ought to conceal it in my boſom from all but you,
" till Ulyſſes, again ſeated upon his throne, ſhall per-
" mit me to reveal it. Judge then, my dear Mentor,
" how much my attachment to Antiope differs from that
" paſſion for Eucharis, by which you remember both
" my virtue and reaſon to have been overborne."

" I am ſenſible of this difference," ſaid Mentor:
" Antiope is all gentleneſs, prudence, and ſimplicity;
" her hands do not deſpiſe labour; ſhe looks forward
" with a provident forecaſt; ſhe provides for contin-
" gencies; ſhe diſpatches preſſing buſineſs with ſilent
" expedition; ſhe is always buſy, but never confuſed;
" for every thing is referred to its proper time and place.
" The elegant regularity of her father's houſhold is her
" glory; a nobler diſtinction than youth and beauty!
" Though the whole is ſubmitted to her management,
" and it is her province to reprove, deny, to ſpare,
" which make almoſt every other woman hated, yet ſhe
" is beloved by the whole houſe; for ſhe diſcovers
" neither paſſion, nor obſtinacy, nor levity, nor caprice,
" which are ſo often blemiſhes in the ſex; a glance of
" her eye is a ſufficient command, and every one obeys
" from an unwillingneſs to diſpleaſe her. She gives
" particular directions, with exactneſs and preciſion;
" and commands nothing that cannot be executed:
" there is kindneſs even in her reproof; and ſhe encou-
" rages to amendment, while ſhe blames for miſcon-
" duct. She is the ſolace of her father's fatigue and

" care;

" care; and to her, his mind retreats for reſt, as a
" traveller, fainting with heat in the ſummer's ſun, re-
" treats to the ſhade of a grove, and repoſes in luxuri-
" ous eaſe, upon the downy turf. Antiope is indeed,
" a treaſure that would repay the moſt diſtant laborious
" ſearch. Her mind, no more than her body, is nou-
" riſhed by trifling ornaments: her imagination is lively,
" but not uncontrolled; ſhe ſpeaks only when it is
" improper to reſtrain: and in her ſpeech there is an
" artleſs grace, a ſoft but irreſiſtible perſuaſion; all
" liſten in ſilence, and ſhe bluſhes with confuſion: the
" deference and attention with which ſhe is heard,
" make it difficult for her modeſty not to ſuppreſs what
" ſhe intended to ſay. We have, indeed, heard her
" ſpeak but ſeldom; yet you once heard her upon an
" occaſion, which I am ſure you cannot forget. She
" was one day ſent for by her father, when he was about
" to puniſh one of his ſlaves with exemplary ſeverity:
" ſhe appeared with her head modeſtly reclined, and
" her face covered with a long veil: ſhe ſpoke, but
" ſaid no more than was juſt neceſſary to appeaſe his
" anger. At firſt ſhe ſeemed to take part in his re-
" ſentment: ſhe ſoftened it by inſenſible degrees: at
" laſt ſhe inſinuated an apology for the offender; and
" without wounding the king, by the mortifying ſenſe
" of exceſſive anger, ſhe kindled in his boſom ſenti-
" ments of juſtice and compaſſion; the tumult of his
" mind ſubſided under an eaſy, but irreſiſtible influence,
" as the yielding waves inſenſibly loſe their undulation,
" when hoary Nereus is ſoothed into peace by the gentle
" blandiſhments of his daughter Thetis. Thus will
" the heart of a huſband one day correſpond with the
" influence of Antiope, though ſhe aſſumes no autho-
" rity, nor takes advantage of her charms; as the lute
" now anſwers to her touch, when ſhe wakes it to the
" tendereſt ſtrains. Antiope, is indeed, worthy of your
" affection, and ſhe is intended for you by the gods;
" but though your love for her is juſtified by reaſon,
" you muſt wait till ſhe is given you by Ulyſſes. I
" commend

" commend you for having concealed your ſentiments;
" and I may now tell you, that if you had made any
" propoſitions to Antiope, they would have been reject-
" ed, and you would have forfeited her eſteem: ſhe will
" enter into no engagement, but leaves herſelf wholly
" to the diſpoſal of her father. He that hopes to be
" her huſband, muſt reverence the gods, and fulfil
" every duty to man. I have obſerved, and has it not
" been obſerved by you? that ſhe is leſs ſeen, and that
" her eyes are more frequently fixed upon the ground,
" than before your expedition. She is not a ſtranger to
" any of your achievements in the war; ſhe is acquaint-
" ed with your birth and adventures; and ſhe knows
" the endowments which you have received from the
" gods: this knowledge has increaſed her reſerve.
" Let us then depart for Ithaca: my taſk will be
" accompliſhed, when I have aſſiſted you to find your
" father, and put you in a condition to obtain ſuch a
" wife, as might have increaſed the felicity of the
" golden age. If Antiope, a royal virgin, the daugh-
" ter of Idomeneus king of Salentum, were a keeper
" of ſheep upon the bleak ſummit of mount Algidus,
" the poſſeſſion of Antiope would ſtill be happineſs and
" honour."

END OF THE TWENTY-SECOND BOOK.

BOOK XXIII.

Idomeneus, fearing the departure of his guests, proposes several embarrassing affairs to Mentor, and assures him that without his assistance they cannot be adjusted. Mentor lays down general principles for his conduct, but continues steady to his purpose of departing with Telemachus for Ithaca. Idomeneus tries another expedient to detain them: he encourages the passion of Telemachus for Antiope, and engages him and Mentor in a hunting party with his daughter; she is in the utmost danger from a wild boar, but is delivered by Telemachus; he feels great reluctance to leave her, and has not fortitude to bid Idomeneus farewel: being encouraged by Mentor, he surmounts his difficulties, and embarks for his country.

IDOMENEUS, who dreaded the departure of Telemachus and Mentor, formed many pretences to delay them. He told Mentor that he could not, without his assistance, determine a dispute which had arisen between Diophanes a priest of Jupiter Conservator, and Heliodorus a priest of Apollo, concerning the omens that were to be drawn from the flight of birds, and the entrails of victims. "And why," said Mentor, "should you concern yourself about sacred things? "Leave questions of religion to be decided by the "Etrurians, who have preserved the most ancient ora- "cles by tradition, and who are by inspiration inter- "preters of the gods to men. Employ your authority "only to suppress these disputes in the beginning; "act with perfect neutrality while they continue; "and content yourself with supporting the decision, "when it shall be made. Remember that kings ought "to submit to religion, and not make it: religion is "from the gods, and above regal authority. If kings "concern themselves with religion, they do not protect "it as a divine institution, but degrade it to a mere "instrument

" inſtrument of ſtate policy. The power of kings is " ſo great, and that of others ſo little, that religion " would be in danger of becoming juſt what the ſove- " reign would wiſh to make it, if he ſhould undertake " to determine any queſtion about its doctrines or duties. " Leave, then, the deciſion of theſe queſtions, implicit- " ly, to the friends of the gods; and exert your autho- " rity, only againſt thoſe who will not conform to " their determination when it is made."

Idomeneus then complained of the perplexity he ſuf- fered, from the great number of cauſes between private perſons, which he was preſſed, with great importunity, to decide. " Decide," ſaid Mentor, " all new queſtions " of right, by which ſome general maxim of juriſpru- " dence will be eſtabliſhed, or ſome precedent given " for the explanation of laws already in force: but do " not take upon you to determine all queſtions of pri- " vate property: they would overwhelm and embarraſs " you, by their variety and number; juſtice would ne- " ceſſarily be delayed for your ſingle deciſion; and all " ſubordinate magiſtrates would become uſeleſs. You " would be overwhelmed and confounded; the regula- " tion of petty affairs, would leave you neither time, " nor thought for buſineſs of importance; and, after " all, petty affairs would not be regulated. Avoid, " therefore, a ſtate of ſuch diſadvantage and perplexity; " refer private diſputes to ſubordinate judges; and do " nothing yourſelf, but what others cannot do for you: " you then, and then only, fulfil the duties of a king." " But," ſaid Idomeneus, " there are many perſons of " high birth about me, who have followed my fortunes, " and loſt great poſſeſſions in my ſervice; theſe perſons " ſeek ſome kind of recompence for their loſſes, by ob- " taining certain young women of great wealth in mar- " riage: they urge me, with inceſſant importunity, to in- " terpoſe in their behalf; and a ſingle word from me " would enſure them ſucceſs."

" It is true," ſaid Mentor, " a ſingle word from you " would be ſufficient; but that ſingle word would coſt

" you

" you too dear. Would you deprive fathers and mo-
" thers of the liberty and conſolation of chuſing their
" ſons-in-law, and, conſequently, their heirs? This,
" ſurely, would reduce them to the ſevereſt and moſt ab-
" ject ſlavery, and make you anſwerable for all the
" domeſtic evils of your people. Marriage, at the beſt,
" is not the couch of unmingled delight; and why
" ſhould you ſcatter new thorns among the down? If
" you have faithful ſervants to reward, diſtribute among
" them ſome unappropriated lands; and give them, be-
" ſides, rank and honours ſuited to their merit and con-
" dition: if more ſtill is neceſſary, add to theſe pecu-
" niary gratifications from your treaſury; and make
" good the deficiency by retrenching your expence;
" but never think of paying your own debts, with the
" property of others; much leſs, with property trans-
" ferred in violation of the moſt ſacred rights, by giving
" a daughter in marriage, without the conſent of her
" parents."

This difficulty being removed, Idomeneus immediately propoſed another. " The Sibarites," ſaid he, " complain,
" that certain diſtricts, which we have given, as uncultivated lands, amongſt the ſtrangers whom we have drawn
" to Salentum, belong to them. Muſt I admit this claim?
" and ſhall I not encourage other nations, to make de-
" mands upon our territory, if I do?"

" The Sibarites" ſaid Mentor, " ſhould not be implicitly believed in their own cauſe: nor is it juſt to
" believe you implicitly in your's." " Upon whoſe teſtimony will you then depend," ſaid Idomeneus? " Upon
" that of neither of the parties," replied Mentor: " ſome
" neighbouring nation, that cannot be ſuſpected of partiality to either, muſt determine between you. The
" Sipontines are ſuch a nation; they have no intereſt
" that is incompatible with your's." " But am I obliged," ſaid Idomeneus, " to ſubmit to an umpire?
" Am I not a ſovereign prince? and is a ſovereign
" prince to leave the extent of his dominions, to the
" deciſion of foreigners?" " If

" If you resolve to keep the lands in question," answered Mentor, " you must suppose that your claim to " them is good: if the Sibarites insist upon a restoration, " they must, on their part, suppose their right to be in- " contestible. Your opinions being thus opposite, the " difference must either be accommodated by an umpire " mutually chosen, or decided by force of arms: there " is no medium. If you should enter a country, inhabited by people who had neither judge nor magistrate, " and among whom, every family assumed a right of " determining differences with a neighbouring family " by violence, would you not deplore their misfortune, and think with horror of the dreadful confusion which must arise from every man's being armed " against his fellow? Can you then believe, that the " gods would look with less horror upon the earth, of " which all the inhabitants may be considered as one " people, if every nation, which is but a more numerous family, should assume the right of determining, by " violence, all differences with a neighbouring nation? " An individual, who possesses his field as an inheritance from his ancestors, depends wholly upon the " authority of the laws, and the judgment of the magistrate, for the security of his property; and would " be severely punished, as guilty of sedition, if he " should endeavour to secure, by force, what was given " him by right: do you then believe that kings are at " liberty to support their pretensions by violence, without having first tried what could be done by expedients, " more consonant to reason and humanity? Is not justice yet more sacred and inviolable, as an attribute of " kings, when it has whole nations for its object, than " as a private virtue in an individual, when it relates " only to a ploughed field? Is he a villain and a robber who seizes only a few acres, and is he just, is " he a hero, who wrests whole provinces from their possessors? If men are subject to prejudice, partiality and " error, with respect to the trifling concerns of private " property, is it probable that they should be less in-

" fluenced by such motives, in affairs of state? Should
" we rely upon our own judgment, where it is most
" likely to be biassed by passion? and should not error
" be most dreaded, where its consequences will be most
" fatal? The mistake of a prince with respect to his own
" pretensions, is the cause of ravage, famine and massa-
" cres: of irreparable loss to the present generation; and
" of such depravation of manners, as may extend cala-
" mity to the end of time. A king knows that he is
" always surrounded by flatterers; should he not there-
" fore suppose, that, upon such occasions, he will be
" flattered? If he leaves his differences to arbitration,
" he shows himself candid, equitable, and dispassionate;
" he states the reasons upon which his claim is found-
" ed; the umpire is an amicable mediator, not a rigorous
" judge; and though his determinations do not compel
" implicit obedience, yet the greatest deference should be
" paid to them: he does not pronounce sentence like a
" judge, from whose authority there is no appeal: but
" he proposes expedients; and, by his advice, the par-
" ties make mutual concessions, for the preservation of
" peace. If war is, at last, inevitable, notwithstand-
" ing the king's utmost endeavours to avoid it, he will,
" at least, have secured the testimony of a good con-
" science, the esteem of his neighbours, and the pro-
" tection of the gods." Idomeneus felt the force of this reasoning; and consented, that the Sipontines should mediate between him and the Sibarites.

The king, finding these expedients to prevent the departure of the two strangers ineffectual, endeavoured to detain them by a stronger tie. He had observed the attachment of Telemachus to Antiope: and he hoped, that, by strengthening this, he might accomplish his purpose. When he gave an entertainment, therefore, he frequently commanded his daughter to sing; she obeyed, from a sense of duty; but with such regret and confusion, as made it easy to perceive how much she suffered by her obedience. Idomeneus went so far, as to intimate his desire, that the subject of her song might be the victory which had

had been obtained over the Daunians and Adraſtus; but ſhe could not be prevailed upon to ſing the praiſes of Telemachus: ſhe declined it with modeſt reſpect, and her father thought fit to acquieſce. There was ſomething in her voice inexpreſſibly tender and ſweet; Telemachus felt all its power, and his emotion was too great to be concealed. Idomeneus remarked it with pleaſure; but Telemachus appeared not to perceive his deſign: he could not quench the ſenſibility of paſſion, but reaſon precluded its effects. He was no longer that Telemachus whom love, the tyrant of the mind, had once held captive in the iſland of Calypſo: while Antiope ſung, he was ſilent; and, as ſoon as the ſong was over, he turned the converſation to ſome other ſubject.

The king, being again diſappointed, reſolved to give his daughter the pleaſure of a great hunting match. She declined the ſport, and entreated with tears to be left behind; but the commands of Idomeneus were peremptory, and ſhe was obliged to obey. She was mounted upon a fiery ſteed, which, like thoſe that Caſtor had trained to war, diſdained the ground, and was impatient of the rein; yet ſhe governed him with ſuch eaſy negligence, that he ſeemed to move by the ſecret impulſe of her will. A train of virgins followed her with that ardour which is the diſtinction and felicity of youth; and ſhe might have been taken for Diana with her nymphs. The king followed her inceſſantly with his eye; and while he gazed upon his child, forgot the paſt misfortunes of his life: ſhe fixed alſo the attention of Telemachus, who was more touched with her modeſty, than with the graces of her perſon, or her dexterity in the field.

The dogs gave chaſe to a wild boar of an enormous ſize. He was more furious than that of Calydon; the briſtles of his back were as rigid as iron, and as ſharp and long as a dart; his eyes ſeemed to ſparkle with fire, and to be ſuffuſed with blood; his breath was heard at a remote diſtance, like the hoarſe murmurs of rebellious winds, when Eolus recals them to his cave, that the tempeſt may ceaſe: his long tuſks were crooked like a

ſickle, nor could the trees of the foreſt ſtand before them. He gored all the dogs that had courage to approach him; and the boldeſt hunters that purſued him, were afraid he ſhould be overtaken: yet Antiope, who, in the courſe, was ſwifter than the wind, came up and attacked him; ſhe threw a javelin at him, which wounded him in the ſhoulder; the blood guſhed out in a torrent, and he turned upon his adverſary with new fury. The horſe of Antiope, however bold and ſpirited, ſhuddered and drew back: the monſter then ruſhed againſt him; and the ſhock was like that of the ponderous engines that overturn the bulwarks of the ſtrongeſt city: the horſe could not ſuſtain it, and fell. Antiope was now upon the ground; in a ſituation that left her no power to avoid the tuſks of the furious animal, whom ſhe had provoked: but Telemachus, whoſe attention had been engroſſed by her danger, was already diſmounted; and with a rapidity ſcarce leſs than that of lightning, threw himſelf between her and the boar that was foaming to revenge his wound: the prince inſtantly plunged a hunting ſpear into his body; and the horrid monſter fell, agonized with fury, to the ground.

Telemachus cut off the head, which aſtoniſhed the hunters, and was ſtill terrible when nearly viewed: he preſented it immediately to Antiope, who bluſhed, and conſulted the eyes of Idomeneus, to know what ſhe ſhould do. Idomeneus, who had been terrified at her danger, and was now tranſported with joy at her deliverance, made a ſign that ſhe ſhould accept the preſent: ſhe took it, therefore, with an elegant acknowledgment; "I receive from you, with gratitude," ſaid ſhe, "a more "valuable gift; I am indebted to you for my life." The moment ſhe had ſpoken, ſhe feared ſhe had ſaid too much, and fixed her eyes upon the ground: Telemachus, who perceived her confuſion, could only reply, "How "happy is the ſon of Ulyſſes, to have preſerved a life "ſo precious! How much more happy, if he could "unite it with his own!" Antiope made no anſwer, but mixed haſtily with her young companions, and immediately remounted her horſe. Idomeneus

Idomeneus would immediately have promiſed his daughter to Telemachus, but he hoped, that, in a ſtate of uncertainty, his paſſion would ſtill increaſe, and that the hope of enſuring his marriage, would prevent his departure from Salentum. Such were the principles upon which Idomeneus reaſoned; but the gods deride and diſappoint the views of men: the very project that was formed to detain Telemachus, haſtened his departure. That tumult of love and hope, and fear, which he now felt in his breaſt, made him juſtly diſtruſt his reſolution: Mentor laboured, with double diligence, to revive his deſire of returning to Ithaca; and the veſſel being now ready, he alſo preſſed Idomeneus to diſmiſs them. Thus, the life of Telemachus being every moment regulated by the wiſdom of Mentor, with a view to the conſummation of his glory, he was ſuffered to remain no longer at any place, than was neceſſary to exerciſe his virtues, and add experience to knowledge.

Mentor, as ſoon as Telemachus arrived, had given orders that a veſſel ſhould be got ready. Idomeneus had ſeen the preparations with inexpreſſible regret; and, when he perceived that the gueſts, from whom he had derived advantages ſo numerous and important, could be detained no longer, he gave himſelf up to melancholy and deſpair: he ſhut himſelf up in the innermoſt receſſes of his palace; and endeavoured to ſoothe his anguiſh, by venting it in ſighs and tears; he forgot that nature was to be ſuſtained with food, and no interval of tranquillity was beſtowed by ſleep: his health gradually declined, and a ſecret anxiety of his heart conſumed him: he withered, like a ſtately tree which covers the earth with its ſhadow, but is gnawed by a worm at the root: the winds in their fury may have nouriſhed it with delight; and it may have been ſpared, in reverence, by the axe: but if the latent miſchief is not diſcovered, it will fade; its leaves, which are its honours, will be ſcattered in the duſt; and the trunk and branches only, rifted and ſapleſs, will remain. Such, in appearance, was Idomeneus, the victim of inconſolable grief.

Telemachus was tenderly affected at his diſtreſs, but did not dare to ſpeak to him: he dreaded the day of departure, and was always buſied in finding pretences for delay; but he was, at length, delivered from this ſtate of embarraſſment and ſuſpence by Mentor: "I am glad," ſaid he, "to ſee this alteration in your temper: you "were, by nature, obdurate and haughty, ſenſible only to your convenience and intereſts; but you are "now ſoftened into humanity, and your own misfortunes have taught you to compaſſionate the ſufferings "of others. Without this ſympathy, there can be "neither goodneſs nor virtue, nor ability to govern; "but it muſt not be carried to exceſs, nor ſuffered to "degenerate into feminine ſoftneſs. I would myſelf "ſolicit Idomeneus to diſmiſs you, and ſpare you the "embarraſſment of ſo painful a converſation; but I "am unwilling that a falſe ſhame, and unmanly timidity, ſhould predominate in your breaſt. You muſt "learn to blend fortitude and courage with the tenderneſs and ſenſibility of friendſhip; you ſhould preſerve an habitual fear of giving unneceſſary pain: "when you are compelled to grieve any man, you "ſhould participate his ſorrow; and make the blow "fall lightly, which you cannot avert." "That an "inevitable ſtroke may be thus lightened," ſaid Telemachus, "is the reaſon why I wiſh that Idomeneus "ſhould be acquainted with our departure, rather by "you, than by myſelf."

"My dear Telemachus," ſaid Mentor, "you miſtake your motive. You are like all other children of "royalty, whoſe paſſions have been flattered, and whoſe "wiſhes prevented in their earlieſt youth: they expect "that every thing ſhould be managed, ſo as to coincide with their deſires, and that the laws of nature "ſhould be ſubſervient to their will; yet they have "not reſolution to oppoſe any man to his face. They "avoid an oppoſition, not in tenderneſs to others; not "from a principle of benevolence, that fears to give "pain; but from a regard to their own convenience

"and

" and gratification: they cannot bear to be ſurrounded
" with mournful or diſcontented countenances; and
" are touched with the miſeries of men, only as objects
" diſagreeable to their eye: they will not hear of miſ-
" fortune, becauſe it is a diſguſtful ſubject; and leſt
" their fancy ſhould be offended, they muſt be told that
" all is proſperity and happineſs; they are ſurrounded
" with delights, and will neither ſee nor hear any thing
" that may interrupt their joy. If miſconduct is to be
" reproved, or error detected, importunity repreſſed,
" falſe claims oppoſed, or factious turbulence con-
" trolled; they will always depute another for the
" purpoſe, rather than declare their own will with that
" gentle firmneſs, which enforces obedience, without
" kindling reſentment. They will tamely ſuffer the
" moſt unreaſonable favours to be extorted, and the
" moſt important affairs to miſcarry, rather than de-
" termine for themſelves, againſt the opinions of thoſe
" who are continually about them. This weakneſs is
" eaſily diſcovered, and every one improves it to his
" advantage; every requeſt becomes, in effect, a de-
" mand; it is urged with the moſt pertinacious and
" troubleſome importunity; and is granted, that im-
" portunity may be troubleſome no more. The firſt
" attempt upon the prince is by flattery: by this de-
" ſigning paraſites recommend themſelves to favour;
" but they are no ſooner truſted to ſerve, than they
" aſpire to govern: they rule their lord by the very
" power they have derived from him; their bridle is
" in his mouth, and their yoke upon his ſhoulders:
" he groans under it, and ſometimes he makes an
" effort to throw it off; this effort is ſoon remitted,
" and he bears the yoke to his grave; he dreads the
" appearance of being governed, yet tamely ſuffers
" the reality; to be governed, is, indeed, neceſſary
" to ſuch princes; for they reſemble the feeble bran-
" ches of the vine, which, being not able to ſupport
" themſelves, always creep round the trunk of ſome
" neighbouring tree. I muſt not ſuffer you, O Te-

" lemachus

" lemachus! to fall into this ſtate of imbecility,
" which cannot fail to render you wholly unfit for
" command. Though you dare not ſpeak to Idome-
" neus, leſt you ſhould wound your ſenſibility; you
" will yet have no ſenſe of your affliction, when the
" gates of Salentum are behind you; you are even now
" leſs melted by his grief, than embarraſſed by his pre-
" ſence. Go, then, and ſpeak to him for yourſelf;
" learn, upon this occaſion, to unite the tender and the
" firm; let him ſee that you leave him with regret, but
" that you are determined to leave him."

Telemachus did not dare to oppoſe Mentor, nor yet to ſeek Idomeneus; he was aſhamed of his timidity, and yet unable to ſurmount it: he heſitated, he went forward a few ſteps, and then returned to Mentor, with ſome new pretence for delay. He was about to ſpeak; but the very look of Mentor deprived him of the power, and ſilently confuted all that he would have ſaid. " Is
" this, then," ſaid Mentor, with a ſmile of diſdain,
" the conqueror of the Daunians, the deliverer of Heſ-
" peria? Is this the ſon of the wiſe Ulyſſes, who is to
" ſucceed him as the oracle of Greece? and does he not
" dare to tell Idomeneus, that he can no longer delay
" his return to his country, where he hopes once more
" to embrace his father? O wretched Ithaca! how great
" will be thy misfortune, if thou art one day to be go-
" verned by a prince, who is himſelf a ſlave to an un-
" worthy ſhame; and who, to gratify his weakneſs in
" the lighteſt triſle, will ſacrifice the moſt important
" intereſt. Remark now the difference between the
" ſedate fortitude of the cloſet, and the tumultuous
" courage of the field; you feared not the arms of
" Adraſtus, yet are intimidated by the grief of Idome-
" neus: this inequality often brings diſhonour upon
" thoſe princes, who have been diſtinguiſhed by the
" nobleſt achievements; after they have appeared he-
" roes in battle, they have been found leſs than men
" in common occurrences, in which others have been
" conſiſtent and ſteady."

Telemachus,

Telemachus, feeling the force of theſe truths, and ſtung with the reproach they contained, turned abruptly away and debated no longer even with himſelf. But when he approached the place where Idomeneus was ſitting pale and languiſhing, his eyes fixed upon the ground, and his heart overwhelmed with ſorrow, they became in a moment afraid of each other; they did not dare to interchange a look: and their thoughts were mutually known, without language; each dreaded that the other ſhould break ſilence; and, in this painful ſuſpence, both burſt into tears. At length, Idomeneus preſſed by exceſs of anguiſh, cried out, "Why ſhould "we ſeek virtue, ſince thoſe who find her are thus "wretched! I am made ſenſible of my weakneſs, and "then abandoned to its effects. Be it ſo; and let the paſt "calamities of my life return. I will hear no more of good "government; I know not the art, and am weary of the "labour. But as for you, Telemachus, whither would "you go? To ſeek your father is in vain, for among "the living he is not to be found: Ithaca is in poſ-"ſeſſion of your enemies, who will deſtroy you if you "return; and one of whom is now certainly the huſ-"band of your mother. Be content, therefore, to con-"tinue at Salentum; my daughter ſhall be your wife, "and my kingdom your inheritance. Your power "here, even while I live, ſhall be abſolute; and my "confidence in you without limits. If theſe advanta-"ges are unworthy of your acceptance, at leaſt leave "Mentor; Mentor is my laſt reſource. Speak; an-"ſwer me; let not your heart be ſteeled againſt me, "nor deny your pity to the moſt unfortunate of men! "Alas, you are ſtill ſilent; the gods are ſtill inexora-"ble; I feel more ſenſibly their reſentment at Salen-"tum, than at Crete; and the loſs of Telemachus "wounds me deeper than the death of my ſon."

Telemachus replied, in a timid and faultering tone, "My departure from Salentum is not choice, but "fate. I am commanded to Ithaca by the gods; their "wiſdom is communicated to Mentor, and Mentor has

"urged

" urged my departure in their name. What then can I
" do? ſhould I renounce my father, my mother, and
" my country, that ſhould be yet dearer than both?
" As I am born to royalty, a life of eaſe and pleaſure
" muſt not be my portion, nor muſt inclination be my
" guide. With your kingdom, I ſhould poſſeſs more
" wealth and power than my father's can beſtow: but
" I ought to prefer what the gods have decreed me,
" to what your bounty has offered in its ſtead. If
" Antiope was my wife, I ſhould think myſelf too
" happy to deſire your kingdom; but that I may de-
" ſerve Antiope, I muſt go whither I am called by duty,
" and ſhe muſt be demanded for me by my father. Did
" you not promiſe to ſend me back to Ithaca? and was
" it not, under this promiſe, that I marched againſt
" your enemy Adraſtus, with the army of the allies?
" And is it not now time that I ſhould attend my own
" intereſt, and endeavour to redreſs the misfortunes of
" my family? The gods, who have given me to Mentor,
" have alſo given Mentor to the ſon of Ulyſſes, that,
" guided by his wiſdom, he might fulfil their purpoſe:
" would you, therefore, have me loſe Mentor, when
" all but Mentor is loſt already? I have now no cer-
" tain portion, retreat, or parent, or country. One
" man, diſtinguiſhed for virtue and for wiſdom, is all
" that remains; and this, indeed, is the moſt valuable
" donation of Jove: judge, then, if I can renounce the
" bounty, and conſent to be totally deſtitute and for-
" lorn. I would ceaſe to be, rather than be thus: life
" itſelf is of leſs value than a friend; take my life,
" therefore, but leave me Mentor!"

While Telemachus was ſpeaking, his voice became ſtronger, and his timidity vaniſhed. Idomeneus could not acquieſce, though he knew not what to reply: and being unable to ſpeak, he endeavoured to excite pity by looks and geſtures of diſtreſs.

At this moment he perceived Mentor, who addreſſed him in a ſolemn tone, but without ſeverity: " Do not
" give way," ſaid he, " to unreaſonable ſorrow. We
" leave

" leave you; but we leave you to that wiſdom which
" preſides in the councils of the gods. Remember,
" with gratitude, that we were ſent by the direction of
" that wiſdom, to correct your errors, and preſerve
" your ſtate. We have reſtored Philocles, and he will
" ſerve you with fidelity; reverence for the gods, de-
" light in virtue, love for the people, and compaſſion
" for the wretched, will be always predominant in his
" boſom. Liſten to his advice, and employ him with-
" out jealouſy or diſtruſt. The moſt important ſervice
" he can render you, is to tell you your faults without
" diſguiſe or palliation; require this ſervice of him, in
" the firſt place. A good king is diſtinguiſhed by the
" nobleſt fortitude; he fears not the monitor in the
" friend, nor ſhrinks from the ſight of his own failings:
" if you are endowed with this fortitude, you have
" nothing to fear from our abſence; the felicity of
" your life is ſecure: but if flattery, which ſteals its
" winding way like a ſerpent, ſhould once more get ac-
" ceſs to your heart, and render you ſuſpicious of diſ-
" intereſted counſel, you are undone. Pine no longer
" in voluntary ſubjection to ſorrow; but follow virtue
" with the utmoſt effort of your mind. I have in-
" ſtructed Philocles to lighten your cares, and deſerve
" your confidence; and I will be anſwerable for his in-
" tegrity. The gods have given him to you, as they
" have given me to Telemachus: the deſtiny which they
" have allotted us, we ſhould fulfil boldly; for to re-
" gret it is in vain. If my aſſiſtance ſhould be neceſ-
" ſary, after I have reſtored Telemachus to his father
" and his country, I will return; and what could give
" me more ſenſible delight? I ſeek, for myſelf, neither
" wealth nor power; and I wiſh only to aſſiſt others,
" in the ſearch of juſtice and virtue. To you, I have a
" particular attachment; for the generous confidence
" of your friendſhip can never be forgotten."

While Mentor was ſpeaking, Idomeneus became conſcious of a ſudden and pleaſing change. He felt his paſſions ſubſide in peace, as the waves ſink to reſt, and

the

the tempeſt is huſhed to ſilence, when the father of the deep lifts his trident againſt them. Nothing now remained but a kind of tender regret; ſomething that was rather a ſoft and ſoothing melancholy, than grief; and courage, hope, virtue, and confidence in the gods, began once more to kindle in his bolom.

"Well then, my dear Mentor," ſaid he, "I muſt "loſe all, and be content; let me, however, be ſtill pre- "ſent to your mind. When you ſhall have arrived in "Ithaca, where the reward of wiſdom ſhall fill all your "wiſhes, remember, that Salentum is your own work; "and that Idomeneus, inconſolable for your loſs, has "no hope but in your return. Farewel, O ſon of "Ulyſſes! my ports ſhall detain you no longer: the "gods reclaim the treaſure which they lent, and it is "my duty to comply. Farewel, Mentor, the greateſt "and wiſeſt of men! if ſuch excellence as thine is "within the limits of our nature, and thou art not a "divinity, that has aſſumed the form, to call ſtrength "from weakneſs, and from ſimplicity wiſdom, be "ſtill the guide and the guardian of Telemachus, who "is more fortunate by thy charge, than to be the con- "queror of Adraſtus. I diſmiſs you both: I will re- "ſtrain my words; my ſighs are involuntary, and may "therefore be forgiven. Go, live together, and to- "gether be happy! I have nothing left, but the re- "membrance that I once ſhared your felicity: the "golden moments are paſt, and I knew not their va- "lue; they fled in haſte, alas! and they will never "return! I have poſſeſſed you; but the joy is va- "niſhed! I now ſee you, but I ſhall ſee you no more."

Mentor took this opportunity to withdraw; he embraced Philocles, who burſt into tears, and was unable to ſpeak. Telemachus would have taken hold of Mentor's hand, that he might have quitted that of Idomeneus; but Idomeneus, placing himſelf between them, went towards the port: he gazed upon them, by turns; he ſighed; and he frequently began to ſpeak; but his voice faultered, and he left the ſentence unfiniſhed.

And

And now they heard, in a confuſed murmur, the voices of the mariners who crowded the ſhore; the cordage was ſtretched, the ſails were made ready, and a favourable gale ſprung up. Telemachus and Mentor, with tears in their eyes, took leave of the king, who held them long in his arms, and followed them with his eyes as far as they could be ſeen.

END OF THE TWENTY-THIRD BOOK.

BOOK XXIV.

Telemachus, during the voyage, prevails with Mentor to explain many difficulties in the art of government, particularly that of diſtinguiſhing the characters of men, ſo as to employ the good, and avoid being deceived by the bad; during this converſation a calm obliges them to put into a little iſland where Ulyſſes had juſt gone aſhore: Telemachus ſees and ſpeaks to him without knowing who he is; but after having ſeen him embark, feels a ſecret uneaſineſs, of which he cannot imagine the cauſe; Mentor explains it, and comforts him, aſſuring him that he ſoon ſhall meet with his father again: he puts his patience and piety to another trial, by detaining him to ſacrifice to Minerva; the goddeſs, who had been concealed under the figure of Mentor, reſumes her own form, and is known and acknowledged by Telemachus; ſhe gives him her laſt inſtructions, and diſappears. Telemachus arrives in Ithaca, and finds his father at the houſe of his faithful ſervant Eumenes.

THE ſails now ſwell with the breeze, and the ſhore ſeems to retreat: the pilot perceived, at a diſtance, the promontory of Leucate, which conceals its ſummit in the hoary miſts, that are blown round it by the freezing whirlwind; and the Acroceraunian mountains, which ſtill lift their preſumptuous brow to heaven, though blaſted ſo often by the bolts of Jove.

"I believe," ſaid Telemachus to Mentor, during the voyage, "that I now perfectly underſtand the "maxims of government that you have given me. "They appeared, at firſt, like the confuſed images of "a dream; but, by degrees, they became clear and "diſtinct: ſo all objects appear obſcure and cloudy, "at the firſt dawn of the morning; but, at length, "they riſe gradually, like a new creation out of chaos, "as the light, increaſing by inſenſible degrees, diſſipates "the miſt that ſurrounds them, defines their true "figure

" figure, and tinges them with their proper hue. I " am perſuaded that the great ſecret of government is " to diſtinguiſh the different characters of men, to ſe- " lect them for different purpoſes, and allot each to the " employment which is moſt ſuited to his talents; but " I am ſtill to learn how characters are thus to be " diſtinguiſhed."

" Mankind," replied Mentor, " to be known, muſt " be ſtudied, and to be ſtudied, they muſt frequently be " ſeen and talked to. Kings ought to converſe with " their ſubjects, hear their ſentiments, and conſult " them; they ſhould alſo truſt them with ſome ſmall " employment, and take an account how they diſ- " charge it, in order to judge whether they are capable " of more important ſervice. By what means, my " dear Telemachus, did you acquire your knowledge " in horſes? was it not, by ſeeing them frequently, and " converſing with perſons of experience concerning " their excellencies and defects? In the ſame manner, " converſe with the wiſe and good, who are grown old " in the ſtudy of human nature, concerning the defects " and excellencies of men: you will thus, inſenſibly, ac- " quire a nice diſcernment of character, and know what " may be expected from every man that falls under " your obſervation. How have you been taught to " diſtinguiſh the poet from the mere writer of verſes, " but by frequent reading, and converſation with " perſons who have a good taſte for poetry? And how " have you acquired judgment in muſic, but by the " ſame application to the ſubject? How is it poſſible " that men ſhould be well governed, if they are not " known? and how can the knowledge of men be ac- " quired, but by living among them? But ſeeing them " in public, where they talk of indifferent ſubjects, " and ſay nothing even of them which has not been pre- " meditated, is by no means living among them: they " muſt be ſeen in private; their latent ſentiments muſt " be traced to the ſecret receſſes of the heart; they muſt " be viewed in every light; all their depths and ſhal-

" lows muſt be tried, and their principles of action aſ-
" certained. But to form a right judgment of man-
" kind, it is principally neceſſary to know what they
" ought to be: a clear and definite idea of real merit
" is abſolutely neceſſary to diſtinguiſh thoſe who have
" it, from thoſe who have it not. Men are continually
" talking of virtue and merit: but there are few, who
" know, preciſely, what is meant by either: they are
" ſplendid terms, indeed; but with reſpect to the greateſt
" part of thoſe who take a pride in perpetually repeat-
" ing them, of uncertain ſignification. Juſtice, reaſon,
" and virtue, muſt be reſolved into ſome certain prin-
" ciples, before it can be determined who are juſt, rea-
" ſonable, and virtuous: the maxims of a wiſe and
" good adminiſtration muſt be known, before thoſe
" who adopt them can be diſtinguiſhed from thoſe
" who ſubſtitute falſe refinement and political cunning
" in their ſtead. To take the dimenſions of different
" bodies, we muſt have a ſtandard meaſure; to judge
" of qualities and characters, we muſt have ſome fixed
" and invariable principles, to which they may be re-
" ferred. We muſt know, preciſely, what is the great
" purpoſe of human life; and to what end the govern-
" ment of mankind ſhould be directed: the ſole end of
" all government is to render mankind virtuous and
" happy; and with this great end, the notion that a
" prince is inveſted with the regal power and autho-
" rity for his own ſake, is wholly incompatible. This
" notion can only gratify the pride of a tyrant: a
" good king lives but for his people; and ſacrifices
" his own eaſe and pleaſure to their advantage. He
" whoſe eye is not invariably fixed upon this great end,
" the public good, if in any inſtance he attains it, will
" attain it by chance; he will float in the ſtream of
" time, like a ſhip in the ocean, without a pilot, the
" ſtars unmarked, and the ſhores unknown: in ſuch a
" ſituation, is it poſſible to avoid ſhipwreck?

" It frequently happens, that princes, not knowing
" in what virtue conſiſts, know not what they ought to

" ſeek

" ſeek in mankind: they miſtake virtue for auſterity;
" it offends them, by appearing to want complacency,
" and to affect independence; and touched at once
" with fear and diſguſt, they turn from it to flattery.
" From this moment, ſincerity and virtue are to be
" found no more; the prince is ſeduced by a phantom
" of falſe glory, which renders him unworthy of the
" true: he perſuades himſelf, that there is no ſuch
" thing as virtue upon the earth: for though the good
" can diſtinguiſh the wicked, the wicked cannot diſ-
" tinguiſh the good; and, what they cannot diſ-
" tinguiſh, they ſuppoſe not to exiſt: they know
" enough to render them ſuſpicious; but not know-
" ing more, they ſuſpect all alike; they retire from the
" public eye, and immure themſelves in the palace;
" they impute the moſt caſual trifles to craft and deſign;
" they are a terror to mankind, and mankind is a terror
" to them: they love darkneſs: and diſguiſe their cha-
" racters, which, however, are perfectly known; the
" malignant curioſity of their ſubjects penetrates every
" veil, and inveſtigates every ſecret: but he, that is thus
" known by all, knows nobody; the ſelf-intereſted
" wretches that ſurround him, rejoice to perceive that
" he is inacceſſible; and a prince that is inacceſſible to
" men, is inacceſſible to truth: thoſe, who avail them-
" ſelves of his blindneſs, are buſy to calumniate or to
" baniſh all who would open his eyes; he lives in a
" kind of ſavage and unſocial magnificence, always the
" dupe of that impoſition which he at once dreads and
" deſerves. He, that converſes only with a ſmall num-
" ber, almoſt neceſſarily adopts their paſſions and
" their prejudices, and from paſſions and prejudices
" the beſt are not free: he muſt alſo receive his
" knowledge by report; and, therefore, lie at the
" mercy of the tale-bearers, a deſpicable and de-
" teſtable race, who are nouriſhed by the poiſon that
" deſtroys others: who make what is little great, and
" what is blameleſs criminal; who, rather than not
" impute evil, invent it; and who, to anſwer their

" own purpoſes, play upon the cauſeleſs ſuſpicion and
" unworthy curioſity of a weak and jealous prince.
" Let the great object of your knowledge, therefore,
" O my dear Telemachus! be man. Examine him:
" hear one man's opinion of another; try them by de-
" grees; truſt implicitly to none; and profit of your
" experience when you ſhall have been deceived in
" your judgment, which ſometimes will certainly
" happen; wicked men diſguiſe themſelves with too
" much art, to be always detected; form your opinion
" of others, therefore, with caution; and do not haſtily
" determine, either that they are bad or good: for, in
" either caſe, a miſtake may be dangerous: and thus,
" even from error, you will derive wiſdom. When
" you find a man of virtue and abilities, do not uſe
" him only, but truſt him: for ſuch men love that
" others ſhould appear ſenſible of their merit, and ſet
" a much higher value upon confidence and eſteem,
" than pecuniary rewards. But do not endanger their
" virtue, by truſting them with abſolute power; for
" many men, who have ſtood againſt common temp-
" tations, have fallen, when unlimited authority, and
" boundleſs wealth, have brought their virtue to a ſe-
" vere teſt. The prince who ſhall be ſo far favoured
" of the gods as to find two or three, whoſe wiſdom
" and virtue render them worthy of his friendſhip, will,
" by their means, find others of the ſame character, to
" fill the inferior departments of ſtate: and thus, by
" the few that he can truſt, he will acquire the know-
" ledge of others, whom his own eye could never
" reach."
" But I have often heard," ſaid Telemachus, " that
" men of ability ſhould be employed, even though virtue
" be wanting." " The ſervice of ſuch men," replied
Mentor, " is ſometimes neceſſary. When a nation is
" in a ſtate of tumult and diſorder, authority is often
" found in the hands of wicked and deſigning men, who
" are poſſeſſed of important employments, from which
" they cannot immediately be removed; and have ac-
" quired

" quired the confidence of perſons in power, who muſt
" not abruptly be oppoſed; nor muſt they be abruptly
" oppoſed themſelves, leſt they ſhould throw all things
" into irremediable confuſion: they muſt be employed
" for a time; but care muſt conſtantly be taken to
" leſſen their importance by degrees; and, even while
" they are employed, they muſt not be truſted. He
" that truſts them with a ſecret, inveſts them with
" power which they will certainly abuſe, and of which
" from that moment, he will be a ſlave: by his ſecret,
" as with a chain, he will be led about at pleaſure;
" and, however he may regret his bondage, he will
" find it impoſſible to be free. Let them negociate ſu-
" perficial affairs, and be treated with attention and
" kindneſs; let them be attached to their duty, even
" by their paſſions, for by their paſſions only they can
" be held; but let them never be admitted to ſecret and
" important deliberations. Some ſpring ſhould be al-
" ways ready to put them in motion, when it is fit
" they ſhould act; but a king ſhould never truſt them
" with the key, either of his boſom, or of his ſtate.
" When the public commotion ſubſides, and govern-
" ment is regularly adminiſtered by men of approved
" integrity and wiſdom, the wicked, whoſe ſervices
" were forced upon their prince for a time, will inſen-
" ſibly become unneceſſary and inſignificant: but even
" then, they ſhould be well treated; for to be un-
" grateful, even to the wicked, is to be like them: but
" in all kindneſs ſhewed to ſuch characters, there ſhould
" be a view to their amendment; ſome of their faults
" ſhould be overlooked, as incident to human infirmity:
" but the king's authority ſhould be gradually reſumed,
" and thoſe miſchiefs prevented, which they would
" openly perpetrate if not reſtrained. It muſt, how-
" ever, be confeſſed, that, after all, the neceſſity of
" uſing wicked men as inſtruments of doing good, is a
" misfortune; and though it is ſometimes inevitable,
" it ſhould be remedied as ſoon as poſſible. A wiſe
" prince, who has no wiſh but to eſtabliſh order, and

" diſtribute

" diſtribute juſtice, will ſoon find honeſt men, of ſuffi-
" cient ability to effect his purpoſes; and be able to
" ſhake off the fraudulent and crafty, whoſe characters
" diſgrace the beſt ſervice they can perform.

" But it is not enough for a king to find good ſub-
" jects: he muſt make them." " That," ſaid Tele-
machus, " muſt ſurely be an arduous taſk." " Not at
" all," replied Mentor: " the very ſearch after virtue
" and abilities, will produce them; for rewards, well
" beſtowed, will excite univerſal emulation. How
" many languiſh in idleneſs and obſcurity, who would
" become diſtinguiſhed, if the hope of fortune was to
" excite them to labour? and how many, deſpairing to
" riſe by virtue, endeavour to ſurmount the diſtreſſes
" of poverty by vice? If you diſtinguiſh genius and
" virtue by rewards and honours, your ſubjects will ex-
" ceed in both characters, by a voluntary and vigorous
" effort of their own: and how much farther may you
" carry that excellence, by gradually bringing forward
" the merit that is thus produced, and advancing thoſe
" that appear capable of public and important ſervice,
" from the loweſt to the higheſt employments? You
" will exerciſe their various talents; and bring the ex-
" tent of their underſtanding, and the ſincerity of their
" virtue, to the teſt. Thoſe who fill the great offices
" of ſtate, will then have been brought up, under your
" own eye, in lower ſtations: you will have followed
" them, through life, ſtep by ſtep; and you will judge
" of them, not from their profeſſions, nor from a ſingle
" act, but the whole tenor of their conduct."

While Mentor and Telemachus were engaged in this converſation, they perceived a Phæacian veſſel, which had put into a little iſland wholly deſolate, and ſurrounded by craggy precipices of an enormous height. It was, at this time, a dead calm, ſo that the zephyrs themſelves ſeemed to hold their breath; the whole ſurface of the ſea was bright and ſmooth, as a mirror; the ſails which clung to the maſt, could no longer impel the veſſel in its courſe; and the rowers, exhauſted with la-

bour,

bour, endeavoured to ſupply the deficiency of the gale in vain. It became, therefore, abſolutely neceſſary to go on ſhore at this place, which was rather a rock of the ſea, than an habitation for men; and, at another time, it could not have been approached without the utmoſt danger. The Phæacians, who were waiting for the wind, were not leſs impatient of delay than the mariners of Salentum, who had the conduct of Telemachus and Mentor. As ſoon as Telemachus was on ſhore, he advanced over the crags, towards ſome of theſe people, who had landed before him; and enquired of the firſt man he met, whether he had ſeen Ulyſſes, the king of Ithaca, at the palace of Alcinous.

It happened, that the perſon to whom he addreſſed himſelf, was not a Phæacian; but a ſtranger, whoſe country was unknown: he was of a majeſtic deportment, but appeared ſorrowful and dejected. When he was accoſted, he was loſt in thought, and ſeemed not to hear the queſtion that was aſked him; but ſoon recollecting himſelf, he replied, "You ſuppoſe that Ulyſſes had "been ſeen in the iſland of the Phæacians, and you are "not miſtaken: he was received at the palace of Alci-"nous, as at a place where the gods were reverenced, "and the duties of hoſpitality fulfilled: but he ſoon "after left that country, where you will now ſeek him "in vain. He ſet out, that he might once more ſalute "his houſhold gods in Ithaca, if the ſuperior powers "ſhall forget their anger, and vouchſafe the bleſſing."

The ſtranger pronounced theſe words in a mournful voice, and immediately ruſhed into a wild thicket upon the top of a rock; where, fixing his eyes upon the ſea, he ſeemed deſirous of ſolitude, and impatient to depart. Telemachus remarked him with great attention; and the more he gazed, the greater were his emotion and aſtoniſhment. "The anſwer of this ſtranger," ſaid he to Mentor, "is that of a man ſo abſorbed in affliction, "as ſcarce to take cognizance of external objects. The "unfortunate have my pity, for I am myſelf unfortu-"nate; and, for this man, I am particularly intereſted,

"without

" without knowing why: he has not treated me with
" courtesy, he seemed to pay no attention to what I
" said, and he scarce vouchsafed me an answer; yet
" I cannot but wish that his misfortunes were at
" an end."

" See then," said Mentor with a smile, " what ad-
" vantage is derived from the calamities of life; they
" humble the pride of greatness, and soften insensibility
" to compassion. Princes, who have been fatally flat-
" tered with perpetual prosperity, imagine themselves
" to be gods; if they have an idle wish to be gratified,
" they expect mountains to sink, and seas to vanish:
" they hold mankind as nothing, and would have all
" nature the mere instrument of their will; when they
" hear of misfortune, they scarce understand the term;
" with respect to them, misfortune is a dream; and
" they know not the difference between good and
" evil. Affliction only can teach them pity; and give
" them, for the adamant in their bosom, the heart of a
" man: when they are afflicted, they become sensible
" that they participate a common nature with others,
" to whom they should administer the comfort of which
" they feel the want. If a stranger has thus forcibly
" excited your pity, because, like you, he is a wanderer
" upon the coast; how much more compassion should
" you feel for the people of Ithaca, if, hereafter, you
" should see them suffer! yet the people of Ithaca,
" whom the gods will confide to your care, as a flock
" is confided to a shepherd, may, perhaps, become
" wretched by your ambition, your prodigality, or im-
" prudence; for nations are never wretched but by the
" fault of kings, who, like their guardian gods, should
" watch over them for good."

To this discourse of Mentor, Telemachus listened with grief and trouble; and at length, with some emotion, replied, " If these things are true, royalty is, of
" all conditions, the most wretched. A king is the
" slave of those whom he appears to command; his
" people are not subordinate to him, but he is subordi-
" nate

" nate to his people: all his powers and faculties are " referred to them, as their object: he is the ſervant, " not of the community only, but of every individual; " he muſt ſupply all their wants, accommodate himſelf " to all their weakneſſes, correct their vices, teach " them wiſdom, and endow them with happineſs. The " authority with which he appears to be inveſted, is " not his own; he is not at liberty to exert it, either " for his glory, or his pleaſure; it is indeed, the au- " thority of the laws, to which he muſt himſelf be " obedient, as an example to others; the laws muſt " reign, and of their ſovereignty he muſt be the de- " fence; for them he muſt paſs the night in vigils, " and the day in labour: he is leſs at liberty and at " reſt, than any other in his dominions; for his own " freedom and repoſe, are ſacrificed to the freedom and " happineſs of the public."

" It is true," replied Mentor, " that a king is in- " veſted with the character, only that he may be, " to his people, what a ſhepherd is to his flock, or a " father to his family: but can you imagine, my dear " Telemachus, that a king who is continually em- " ployed to make multitudes happy, can himſelf be " wretched? He corrects the wicked by puniſhment, " he encourages the good by rewards, he forms the " world by virtue, a viſible Divinity, the vicegerent of " heaven! Is it not ſufficient glory, to ſecure the laws " from violation? to affect being above their authority, " is not to acquire glory, but to become the object of " deteſtation and contempt. A king, if he is wicked, " muſt indeed be miſerable; for his paſſions, and his " vanity, will keep him in perpetual tumult and ſoli- " tude; but, if he is good, he will enjoy the pureſt and " moſt ſublime of all pleaſures, in promoting the cauſe " of virtue, and expecting an eternal recompenſe from " the gods."

Telemachus, whoſe mind was in great uneaſineſs and agitation, ſeemed, at this time, never to have comprehended theſe principles, though they had long been familiar

liar to his mind, and he had often taught them to others: a ſplenetic humour, the frequent concomitant of ſecret infelicity, diſpoſed him, contrary to his own ſentiments, to reject the truths which Mentor had explained, with ſubtile cavils and pertinacious contradiction. Among other objections, he urged the ingratitude of mankind: "What," ſays he, "ſhall life be devoted to obtain "the love of thoſe, who will, perhaps, hate you for "the attempt; and to confer benefits upon wretches "who may probably uſe them to your deſtruction?"

"Ingratitude," replied Mentor, with great calmneſs, "muſt be expected from mankind: but, though mankind are ungrateful, we ſhould not be weary of doing "good; we ſhould ſerve them leſs for their own ſakes "than in obedience to the gods, who command it. "The good that we do, is never loſt; if men forget it, "it is remembered and rewarded by the gods. Beſides, "if the multitude are ungrateful, there will always be "virtuous men, by whom virtue will be regarded with "reverence and love; and even the multitude, however inconſtant and capricious, will, ſooner or later, "be juſt to merit. But, if you would prevent the ingratitude of mankind, do not load them with ſuch "benefits as, in the common eſtimation, are of moſt "value; do not endeavour to make them powerful and "rich; do not make them the dread, or the envy of "others, either in their proweſs, or their pleaſures. "This glory, this abundance, theſe delights will corrupt them; they will become more wicked, and conſequently more ungrateful. Inſtead, therefore, of "offering them a fatal gift, a delicious poiſon, endeavour to improve their morals, to inſpire them with "juſtice, ſincerity, the fear of the gods, humanity, "fidelity, moderation, and diſintereſtedneſs: by implanting goodneſs, you will eradicate ingratitude; "when you give virtue, you give a permanent and ſubſtantial good; and virtue will always attach thoſe, "who receive it, to the giver. Thus, by communicating real benefits, you will receive real benefit in

"return;

" return; and the very nature of your gift will make " ingratitude impoſſible. Is it ſtrange that men " ſhould be ungrateful to princes, who have trained them " to nothing but injuſtice and ambition; and taught " them only to be jealous, arrogant, perfidious and " cruel! A prince muſt expect, that his people will act " towards him, as he taught them to act towards " others. If he labours to render them good both " by his example and authority, he will reap the fruit " of his labour from their virtue: or at leaſt, in his " own, and in the favour of the gods, he will find " abundant conſolation for his diſappointment."

As ſoon as Mentor had done ſpeaking, Telemachus advanced haſtily towards the Phæacians, whoſe veſſel lay at anchor near the ſhore. He found among them an old man, of whom he enquired whence they came, whither they were going, and if he had not ſeen Ulyſſes. " We are come, ſaid the old man, from our own iſland " Corcyra, and we are going for merchandize to Epirus: " Ulyſſes, as you have been told already, has been in " our country, and has now left it."

" But who," ſaid Telemachus, " is he, that, while " he waits for the departure of your veſſel, ſeems to be " abſorbed in the contemplation of his own misfortunes, " and retires from ſociety to the moſt ſolitary parts of " the iſland?" " He," ſaid the old man, " is a ſtranger, " of whom we have no knowledge. It is ſaid, that " his name is Cleomenes; that he is a native of Phry- " gia; and that, before his birth, it was declared, by " an oracle, to his mother, that, if he left his country, " he ſhould be a king; but that, if he continued in it, " the gods would denounce their anger againſt the " Phrygians by a peſtilence.

" He was, therefore, delivered to ſome ſailors, by his " parents, as ſoon as he was born, who conveyed him to " the iſland of Leſbos, where he was privately educated " at the expence of his country, which had ſo great an " intereſt in keeping him at a diſtance. As he increaſed " in ſtature, his perſon became, at once, comely and

" robuſt; and he excelled in all exerciſes, that render " the body agile and ſtrong: he alſo applied, with great " genius and taſte, to ſcience, and the polite arts; but " no people would ſuffer him to continue among them. " The prediction of the oracle concerning him, became " generally known, and he was ſoon diſcovered wherever " he went: kings were every where jealous, leſt he " ſhould ſupplant them in the throne; and thus, he be- " came a fugitive from his youth, wandering about " from country to country, without finding any place " in which he might be allowed to remain. He has " viſited nations very remote from his own; but the " ſecret of his birth, and the oracle concerning him, is " diſcovered as ſoon as he arrives. He endeavours to " conceal himſelf, wherever he comes, by entering into " ſome obſcure claſs of life; but he is ſoon diſcovered, " by his ſuperior talents for war, literature, and " government, which break out with irreſiſtible ſplen- " dor, notwithſtanding his efforts to repreſs them. " In every country, he is ſurpriſed into the exertion of " his abilities, by ſome unforeſeen occaſion; and theſe, " at once, make him known to the public. His merit " is his misfortune; for this, he is feared wherever he " is known, and excluded from every country where he " would reſide: it is his deſtiny, to be every where " eſteemed, beloved, and admired; and to be excluded " from all civil ſocieties upon earth.

" He is now advanced in years; and yet he has not " hitherto been able to find any diſtrict, either of Aſia " or Greece, where he may be permitted to live in un- " moleſted obſcurity. He appears to be wholly with- " out ambition, and to deſire neither honour nor riches, " and if the oracle had not promiſed him royalty, he " would think himſelf the happieſt of mankind. He in- " dulges no hope of returning to his native country; " for he knows, that to return thither, would be to " give up every family to mourning and tears. Even " royalty itſelf, for which he ſuffers, is not deſirable in " his opinion; he is fulfilling the condition upon which

" it

" it is to be acquired, in ſpight of himſelf; and im-
" pelled by an unhappy fatality, he purſues it from
" kingdom to kingdom, while it flies like a ſplendid
" illuſion before him, as it were, to ſport with his
" diſtreſs, and continue an idle chaſe, till life itſelf ſhall
" have loſt its value with its uſe. How fatal a gift is
" reſerved for him by the gods! How has it imbittered
" thoſe hours, which youth would have devoted to joy!
" and how has it aggravated the infirmities of age,
" when the only felicity of wearied nature is reſt!"

" He is now going," continued the old mariner, " to
" Thrace, in ſearch of ſome rude and lawleſs ſavages,
" whom he may collect into a ſociety, civilize, and go-
" vern for a certain time; that thus, having accom-
" pliſhed the oracle, the moſt flouriſhing ſtate may ad-
" mit him without fear. If he ſucceeds in this deſign,
" he will immediately retire to a village in Caria; and
" apply himſelf wholly to his favourite employment,
" agriculture. He is a wiſe man, his deſires are mo-
" derate, he fears the gods, and he knows mankind;
" and though he does not think them worthy of eſteem,
" can live peaceably among them. Such is the ac-
" count that I have heard of the ſtranger, after whom
" you enquire."

Telemachus, while he was attending to this narrative, often turned his eyes towards the ſea, which began to be troubled: the wind now ſwelled the ſurface into waves, which, breaking againſt the rocks, whitened them with foam. The man obſerved it; and, turning haſtily to Telemachus, " I muſt be gone," ſaid he, " or
" my companions will ſail without me." He then ran towards the veſſel, the mariners hurried on board, and a confuſed clamour echoed along the ſhore.

The ſtranger, whom they called Cleomenes, had wandered about in the middle of the iſland: and, climbing to the ſummit of many of the rocks, had eyed the boundleſs diffuſion of waters around him, with a fixed and mournful attention. Telemachus had ſtill kept ſight of him, and remarked him in every ſituation; not with

an idle curioſity, for his heart melted with compaſſion, for a man, who, though virtuous, was wretched, and a fugitive; formed for great achievements, yet condemned to be the ſport of fortune, and a ſtranger to his country. "I," ſaid he to himſelf, "may, perhaps, once more "ſee Ithaca; but the return of this Cleomenes to "Phrygia is impoſſible." Thus Telemachus received comfort, from contemplating the miſery of a man more wretched than himſelf.

The ſtranger no ſooner perceived his veſſel ready to ſail, than he ruſhed down the craggy ſides of the rock, with as much agility and ſpeed as Apollo bounds from precipice to precipice, in the foreſts of Lycia, when, with his ſilver hair gathered in a knot behind him, he purſues the ſtags and the boars, that fly from the terrors of his bow in vain. When the ſtranger was on board, and his veſſel, dividing the waves, became gradually more diſtant from the ſhore, the heart of Telemachus died within him: he felt the keeneſt affliction without knowing the cauſe; the tears flowed unbidden from his eyes, and he found nothing ſo pleaſing as to weep.

In the mean time, the mariners of Salentum, overcome with fatigue, were ſtretched upon the graſs near the beach in a profound ſleep. A ſweet inſenſibility was diffuſed through every nerve; and the ſecret but powerful influence of Minerva had, in full day, ſcattered over them the dewy poppies of the night. Telemachus was aſtoniſhed to ſee the Salentines thus reſign themſelves to ſleep, while the Phæacians, ever active and vigilant, had improved the gale: yet he was more intent upon watching their veſſel, which was now fading from his ſight in the horizon, than upon recalling his mariners to their duty. A ſecret and irreſiſtible ſenſe of aſtoniſhment and concern, kept his eyes fixed upon the bark that had left the iſland, and of which the ſails only could be ſeen, which, by their whiteneſs, were juſt diſtinguiſhed from the azure of the ſea. Mentor called to him, but he was deaf to the voice; his faculties

ſeemed

ſeemed to be ſuſpended, as in a trance; and he had no more the poſſeſſion of himſelf, than the frantic votaries of Bacchus, when graſping the Thyrſis in their hands, the ravagings of their frenzy are re-echoed from the banks of the Hebrus, and the rude acclivities of Iſmarus and Rhodope.

At length, however, the faſcination was ſuſpended; and, recovering his recollection, he again melted into tears. "I do not wonder," ſaid Mentor, "my dear "Telemachus, to ſee you weep; for the cauſe of your "trouble, though to you a ſecret, is known to me. Na- "ture is the Divinity that ſpeaks within you; it is her "influence that you feel; and, at her touch, your heart "has melted. A ſtranger has filled your breaſt with "emotion: that ſtranger is the great Ulyſſes. What "the Phæacian has told you concerning him, under the "name of Cleomenes, is nothing more than a fiction, "invented more effectually to conceal his return to "Ithaca, whither he is now going; he is already near "the port; and the ſcenes, ſo long deſired, are at length "given to his view. You have ſeen him, as it was "once foretold you, but have not known him: the time "is at hand, when you ſhall ſee him again; when you "ſhall know him, and be known by him; but the "gods would permit this only in Ithaca. His heart "did not ſuffer leſs emotion than yours: but he is too "wiſe to truſt any man with his ſecret, while it might "expoſe him to the treachery and inſults of the pre- "tenders to Penelope. Your father Ulyſſes is the "wiſeſt of mankind; his heart is an unfathomable "depth; his ſecret lies beyond the line of ſubtilty and "fraud: he is the friend of truth, he ſays nothing "that is falſe; but, when it is neceſſary, he conceals "what is true: his wiſdom is, as it were, a ſeal upon "his lips, which is never broken, but for an important "purpoſe: he ſaw you, he ſpoke to you, yet he con- "cealed himſelf from you: what a conflict muſt he "have ſuſtained, what anguiſh muſt he have felt! Who "can wonder at his dejection and ſorrow!"

During this diſcourſe, Telemachus ſtood fixed in aſtoniſhment, and at length burſt into tears: his wonder was mingled with the tendereſt and deepeſt diſtreſs; and it was long before the ſighs, that ſtruggled in his boſom, would permit a reply. At length he cried out, "O "my dear Mentor! there was, indeed, in this ſtranger "ſomething that controlled all my heart; ſomething "that attracted and melted me: a powerful influence "without a name! But, if you knew him, why did "you not tell me, before he departed, that he was "Ulyſſes? and why did you not ſpeak to him yourſelf, "and acquaint him that he was not concealed from "you? What do theſe myſteries conceal? Is it, that "I ſhall be wretched for ever! Will the gods, in their "anger, doom me to the torments of Tantalus, whoſe "burning lips a deluſive ſtream approaches for ever, "and for ever flies! O my father, thou haſt eſcaped me "for ever! perhaps I ſhall ſee thee no more! perhaps the "ſuitors of Penelope may take thee in the ſnares which "they ſpread for me! O had I followed thee; then, "if life had been denied us, we might at leaſt have died "together! O Ulyſſes, Ulyſſes, if thou ſhalt eſcape "another ſhipwreck, which, from the perſevering malice "of fortune, there is reaſon to doubt; I fear, leſt "thou ſhouldeſt meet at Ithaca, as diſaſtrous a fate as "Agamemnon at Mycene. But wherefore, O my "dear Mentor, did you envy my good fortune? Why "have I not already embraced my father? Why am "I not now with him, in the port of Ithaca? Why "not fighting at his ſide, and exulting in the deſtruc-"tion of his enemies?"

"Let me now, my dear Telemachus," ſaid Mentor, with a ſmile, "ſhew thee to thyſelf; and thus ac-"quaint thee with the weakneſs of mankind. To-day "you are inconſolable, becauſe you have ſeen your "father without knowing him; but what would you "have given, yeſterday, to know that he was not dead! "To-day your own eyes aſſure you that he lives; and "this aſſurance, which ſhould tranſport you with joy,

"overwhelms

" overwhelms you with diſtreſs. Thus do mankind, by
" the perverſe depravity of their nature, eſteem that
" which they have moſt deſired as of no value the
" moment it is poſſeſſed; and torment themſelves,
" with fruitleſs wiſhes, for that which is beyond their
" reach. It is to exerciſe your patience that the gods
" thus hold you in ſuſpenſe. You conſider this time
" as loſt, but be aſſured that it is, more than any
" other, improved. The diſtreſs which you now
" ſuffer, will exerciſe you in the practice of that virtue
" which is of more importance than all others, to thoſe
" who are born to command. Without patience, you
" can be maſter neither of others nor yourſelf. Impa-
" tience, which appears to be the force and vigour of the
" ſoul, is, indeed, a weakneſs; the want of fortitude
" to ſuffer pain. He that knows not how to wait for
" good, and to endure evil, is ſubject to the ſame imbe-
" cility, as he that cannot keep a ſecret; they both want
" power to reſtrain the firſt impulſe of the mind; and
" reſemble a charioteer, whoſe hand has not ſtrength to
" reſtrain his impatient courſers, in their headlong
" ſpeed; they diſdain the bridle, they ruſh forward
" with ungoverned fury, the chariot is overturned, and
" the feeble driver is cruſhed under the wheels. An
" impatient man is thus precipitated to ruin, by the
" violence of impetuous and ungoverned deſire. The
" more elevated his ſtation, the more fatal his impa-
" tience: he waits for nothing, he deſpiſes deliberation,
" and takes all things, as it were, by ſtorm; every en-
" joyment is a violence and an injury; he breaks down
" the branches, to gather the fruit before it is ripe;
" he forces the door, rather than wait till it is opened;
" and reſolves to reap, when the prudent huſbandman
" would ſow: all his actions are precipitate, and out of
" ſeaſon; all that he does, therefore, is done amiſs, and
" muſt be futile and tranſient as his own deſires. Such
" are the extravagant projects of a man, who vainly
" imagines that he can do all things; and abandons
" himſelf to every impatient wiſh, that prompts him to

" abuſe

" abuſe his power. Your patience is thus tried, my
" dear Telemachus, that you may learn to be patient;
" and, for this cauſe, the gods have given you up to
" the caprice of fortune, and ſuffered you to be ſtill a
" wanderer, to whom all things are uncertain. Every
" object of your hope has juſt appeared and vaniſhed,
" like the fleeting images of a dream when the ſlumbers
" of the night are paſt, to apprize you, that the bleſſings
" which we imagine to be within our graſp, elude us,
" and diſappear in a moment. The beſt precepts of
" the wife Ulyſſes would inſtruct you leſs than his ab-
" ſence, and the ſufferings which, while you ſought
" him, you have endured."

Mentor then determined to bring the patience of Telemachus to another trial, yet more ſevere than any that were paſt; at the moment, therefore, when the young hero was urging the mariners to ſet ſail without delay, Mentor ſuddenly ſtopped him, and propoſed that they ſhould offer a ſolemn ſacrifice to Minerva upon the beach. Telemachus conſented, without remonſtrance or complaint; two altars of the turf were immediately prepared, the incenſe ſmoaked, and the blood of the victims was ſhed: the youth looked up to heaven, with a ſigh of tenderneſs and devotion; and acknowledged the powerful protection of the goddeſs.

As ſoon as the ſacrifice was ended, he followed Mentor into the darkeſt receſs of a neighbouring wood; and here he ſuddenly perceived the countenance of his friend aſſumed a new form; the wrinkles diſappeared, as the ſhadows of the night vaniſh when the roſy fingers of Aurora throw back the portals of the eaſt, and kindle the horizon with the beams of day; his eyes, which were keen and hollow, changed to a celeſtial blue, and ſparkled with divine radiance; his beard, griſled and neglected, totally vaniſhed; and the ſight of Telemachus was dazzled by new features, which were, at once, mild and awful, lovely and majeſtic. He beheld the countenance of a woman, ſoft and delicate as the leaves of a flower juſt opening to the ſun, and blooming with the

tints

tints both of the lily and the roſe; it was diſtinguiſhed by the ineffable beauty of eternal youth, and the eaſy dignity of familiar greatneſs: her flowing hair impregnated the gale with ambroſial odours; and her robes ſhone with a various and vivid ſplendor, like the clouds of heaven, which the ſun diverſifies and radiates with his earlieſt light. The divinity was no longer ſupported by the earth, but reclined upon the air, in which ſhe floated like a bird in its flight: in her hand was the ſhining lance, at which nations tremble, and Mars himſelf becomes ſenſible to fear: her voice was ſweet and placid, but penetrating and ſtrong; her words pierced the heart of Telemachus, like ſhafts of fire, and thrilled him with a kind of delicious pain: upon her helmet appeared the ſolitary bird of Athens; and her dreadful ægis glittered upon her breaſt. By theſe characteriſtics, Telemachus knew that he beheld Minerva.

"And is it thou thyſelf," ſaid he, "O goddeſs! "who, for the love that thou beareſt to Ulyſſes, has "vouchſafed guidance and protection to his ſon!" He would have ſaid more, but his voice failed him; and the thoughts that ruſhed, with impetuous tumult, from his heart, his tongue laboured to expreſs in vain: he was overwhelmed by the preſence of the Divinity, like a man who is oppreſſed, by the loſs of breath, in a dream; and who, although agonized with an effort to ſpeak, can articulate nothing.

At length the goddeſs addreſſed him in theſe words: "Hear me, O ſon of Ulyſſes, for the laſt time! I have "hitherto favoured no mortal with ſuch inſtructions as "I have vouchſafed to thee. In countries unknown, "in ſhipwreck, in battle, in every ſituation of danger "and diſtreſs, by which the heart of man can be tried, "I have been thy protector. For thee I have illuſtrated, by experiment, all maxims of government, both "falſe and true; and I have improved, not thy misfortunes only, but even thy faults, into wiſdom. Who "can govern, that has never ſuffered? who can avoid "error, but by experience of its evil? Thou haſt filled

"earth

" earth and ocean with diſaſtrous adventures, like " thy father; and art now worthy to follow him to " Ithaca, where he is this moment arrived, and whither " thy paſſage is ſhort and eaſy. In battle, let thy ſta- " tion be at his ſide; obey him with implicit reverence; " and let the meaneſt ſubject learn his duty from thy " example. He will give Antiope to thy wiſhes; in " this alliance thy object was rather merit than beauty, " and it ſhall be happy. When thou ſhall be inveſted " with ſovereign power, let it be thy only ambition to re- " ſtore the golden age: let thy ear be open to all, but " thy confidence reſtrained to few: truſt not implicitly " to thy own virtue, or thy own wiſdom: fear to de- " ceive thyſelf; but fear not that others ſhould know " thou haſt been deceived. Love thy people; and neg- " lect nothing that may inſpire them with love of thee: " thoſe whom love cannot influence, muſt be ruled by " fear; but this expedient, like a violent and dangerous " remedy, ſhould always be uſed with reluctance. Un- " dertake nothing of which thou haſt not conſidered the " moſt remote conſequences: look ſteadily at the future, " whatever evils it may preſent; for true courage con- " ſiſts in the anticipation and contempt of neceſſary " danger: he who will not voluntarily look danger in " the face, will ſhrink from the ſight, when it is ob- " truded upon him: he only is wiſe and brave who " willingly looks on all that can be ſeen, who ſhuns all " that can be ſhunned, and meets that which is inevi- " table with equanimity. Avoid luxury, profuſion, " and pomp, and place thy glory in ſimplicity: let thy " virtues be the ornaments of thy perſon and thy palace; " let theſe be the guard that ſurrounds thee; and let " thy example teach the world in what honour conſiſts. " Let it be conſtantly preſent to thy mind, that kings " reign not for their own glory, but for the good of " their people: the virtues and the vices of kings en- " tail happineſs or miſery upon mankind, to the re- " moteſt generations: and a bad reign ſometimes pro- " duces calamity for an age. Above all, guard againſt

" thy

" thy humour; that peculiarity of diſpoſition which, " independent both of the paſſions and reaſon, diſtinguiſhes " mankind from each other; that capricious principle, " which chuſes and rejects, loves and hates, approves and " condemns, not in conſequence of qualities in the ob- " ject, but propenſities in the mind. This humour is " a boſom enemy, which every man is condemned to " carry with him to the grave: it will enter into all " thy councils; and, if indulged, will certainly pervert " them: it will prevent thee from improving opportu- " nities of advantage; it will prefer ſhadows to the ſub- " ſtance, and determine important affairs by petty con- " ſiderations: it obſcures talents, depreſſes courage, " and renders a man feeble, inconſtant, odious, and " contemptible: againſt this enemy, be continually " upon thy guard. Let the fear of the gods, O Tele- " machus, be the ruling paſſion of thy heart: keep it " ſacred in thy boſom, as thy deareſt treaſure; for " with this thou ſhalt poſſeſs wiſdom and juſtice, tran- " quillity and joy, unpolluted pleaſure, genuine free- " dom, peaceful affluence, and ſpotleſs glory.

" I now leave thee, O ſon of Ulyſſes! But, ſo long " as thou ſhalt feel the want of my wiſdom, my wiſdom " ſhall remain with thee. It is now time that thou " ſhouldeſt walk by the light of thy own mind; I with- " drew from thee in Ægypt and at Salentum, that I " might reconcile thee to the want of that aſſiſtance and " comfort which I afforded, by degrees, as a mother " weans an infant from the breaſt, when it is no longer " neceſſary to indulge him with milk, and he is able to " ſubſiſt on coarſer food!"

Such was the laſt counſel of Minerva to Telemachus; and, while her voice yet vibrated on his ear, he perceived her riſe ſlowly from the earth; and a cloud of intermingled azure and gold ſurrounding her, ſhe diſappeared. Telemachus ſtood a moment aſtoniſhed and entranced; then ſighing, proſtrated himſelf upon the ground, and ſtretched out his hands towards heaven. After this homage was paid, he aroſe, awakened his companions,

companions, haſtened their departure, arrived in Ithaca, and found his father under the friendly roof of his faithful Eumenes.

THE END.

2 JY 58